THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For FEBRUARY, 1806.

Hæc ait, ac JUVENEM facta ad Mavortia flammat;
Ingenio motûs avidus, fideique finiſter
Is fuit; exſuperans aſtu; ſed devius æqui.
Armato nullus Divûm pudor; improba virtus,
Et pacis deſpectus honos: penituſque medullis
Sanguinis humani flagrat ſitis; his ſuper, ævi
Flore virens. SIL. ITAL. 1 Lib. 55.

ORIGINAL CRITICISM.

A Deſcription of Latium, or La Campagna di Roma. With Etchings by the Author. 4to. PP. 268. 1l. 11s. 6d. Longman and Co. London.

WHILE Rome was miſtreſs of the world, that portion of its territory which forms the ſubject of the intereſting volume before us, contained a million of inhabitants. Its delightful climate, in common with the greater portion of Italy, fruitful ſoil, and proximity to the capital, preſented to the rich and powerful every inducement, which they could deſire, to retire to it, either after the buſy turmoil of political contention, or the fatigues of war. The villas both of its generals, and of the illuſtrious leaders of its councils, exhibited a ſcene of grandeur, which puts to ſilence the noiſe of modern art; and furniſhes an awful retroſpection to thoſe, who contemplate the downfall of communities. Thoſe ſplendid edifices, which once delighted the eye, and beneath whoſe roofs was contained a fellowſhip of the truly great, are now a "pile of ſplendid ruins." Barbarian rage began the dilapidation, and monkiſh tyranny, through a long ſucceſſion of ages, has nearly completed the work. That terreſtrial paradiſe, the meridian of whoſe happineſs has long ſince paſt, offers to the eye of the inquiſitive traveller few other monuments of its ancient ſplendour, than the "broken column" and the "tomb of departed greatneſs."

Having indulged ourſelves in theſe preliminary reflections, we proceed to offer our unbiaſſed opinion of the work, which has elicited

them. And, that laudable curiosity may be gratified, concerning the author, we take permission to mention that it is the understood production of a lady, who has already distinguished herself, and deservedly acquired a high name, by the two inimitable performances of "Marcus Arminius" and "Dinarbus," the latter of which is a sequel to the celebrated "Rasselas" of Johnson; and is by no means unworthy of its great precursor.

The volume is dedicated to our beloved queen; and is truly worthy of her royal patronage and acceptance.

The commencement of the description contains an account of the situation and climate of Latium, the fidelity of which corresponds with every information on the subject which we have consulted.

We are next presented with historical monuments of Latium, and its first inhabitants, who are reported to have been the ancient Sicanians. By whom these people were either expelled or subdued it is difficult to determine. Whether by one of those numerous colonies which the enterprising Greeks sent to people distant countries, or by a remnant of the race of Priam, cannot now be ascertained. The different nations of Latium, were probably composed of both Greeks and Trojans; who alike animated by the spirit of enterprize, and at first by that of mutual forbearance, would most likely, when seeking a new residence, settle in a country so contiguous to their own, and whose delightful climate so nearly resembles that of the Troad and Greece.

Our amiable author tells us, that "Jupiter being considered as the supreme divinity, and Apollo as the god of prophesy and medicine, it was natural that the chiefs of the first settlers should fix the place of their residence apparently in obedience to the dictates of these two deities. As a prophet, Apollo could foresee the events of peace and war; and as a physician and naturalist, he could judge of the salubrity of the air and soil, and could point out the spot best adapted for the dwellings of those to whom he granted his protection."

We presume that the author in the passage now cited, has only recorded to us the fabulous legend of poets and historians. The antecedent experience of the first colonists, aided by that instinct which is common to the species, would naturally direct them to the most commodious situation, and without the guidance of preternatural aid. By asserting confidently on the authority of others, without an examination of its coincidence with truth, many a writer has been betrayed into the most evident incongruities. Jornades very gravely informs us, that the Huns were the offsprings of devils and witches, whom the Goths had driven to the deserts of Scythia. But were we disposed to write the history of the Huns, we should hardly refer to Jornades as an authority; or to Diodorus Siculus for any account of the original inhabitants of the island of "Taprobane," (modern Ceylon) whom he describes as having two tongues, and being able to converse with two persons at once, on subjects totally different, without confusion, or the least embarrassment!!!

On

On the subject of conjectural criticism, concerning the first inhabitants of Latium, the author has evidently evinced very extensive reading; and although her researches on this head do not lead our curiosity to rest on any certain data, yet we cannot but commend her industry in producing such an assemblage of classical authority.

That part of the volume to which we have just referred, contains a minute statement of the attention which the ancient Romans paid to the construction of public roads, aqueducts, and buildings; and describes with equal clearness the complete arrangement of their domestic œconomy, the whole of which is written, with a minute and faithful attention to particulars, which far exceed the limits of our "Review" to enumerate.

From these early times we are brought down to the happiest æra of the Republic, in describing which the author is equally felicitious.

"But the period at which the "Campagna" must have been most truly interesting, was when a Cato, a Varro, and others, not less distinguished for their love of agriculture than for their military and political talents, inhabited simple but commodious dwellings, rendering the country around them fertile, and its peasants industrious: under their protecting care, and in consequence of their beneficial institutions and exertions, the Latian fields assumed that cheerful aspect which the benignant climate of Italy so naturally promotes; the health and morals of their domestics formed a principal object of their attention: and a contented mind, amidst the placid enjoyments of a vigorous old age, was at once the result and the reward of their rural occupations.

"With what eloquence is such a life described by Cicero, and with how much energy does he recommend the study of agriculture! This study indeed appears to have found favour with the Romans most celebrated for their genius and acquirements. They were not ungrateful for the happiness they enjoyed in the possession of a country so peculiarly favoured by Providence; and the treatises which they have left us on this interesting subject are no less models of purity of diction and elegance of style, than faithful memorials of the state of cultivation and local advantages of these still lovely scenes."

Upon transferring the seat of empire from Rome to the ancient Byzantium, Latium was doomed to experience a melancholy reverse of fortune, from which she did not recover for several ages. But under the reign of Theodoric our author tells us that the drooping spirits of the Romans began to revive, that agriculture was encouraged, and that the Goths, who followed the fortunes of that magnanimous prince, assisted the inhabitants in the cultivation of their fields and the re-establishment of their edifices. This information is given on the seeming authority of Cassiodorus, a Roman, and minister of Theodoric. But it is easier to demolish than to repair. Whatever might have been Theodoric's intentions, the work was too mighty for his genius. Muratori tells us "that in the eighth century a considerable part of Italy was covered with large forests and lakes of immense extent. He enters into a minute detail concerning the situation and

limits of ſeveral of theſe; and proves, by the moſt authentic evidence that great tracts of territory, in all the different provinces in Italy, were either over-run with wood, or laid under water."* The labours of the Gothic king, then, muſt have had but a ſhort lived exiſtence.

The picture which is drawn in that part of the volume, which is now under notice, of the preſent ſtate of the "Campagna," is pleaſing, and repreſents the amuſements and manners of the modern Italians in the moſt lively colours. But the deſcriptions are certainly too general. A little more attention to individual nature would have added a conſiderable intereſt to the work. If we may be allowed to offer a conjecture, we think that the author's ſtay in the Campagna was too ſhort for the acquirement of thoſe particulars which relate to humble life. To view palaces, and whole groupes of Italian nobility, required only the eaſy ſeclusion of a travelling carriage; or, a diſtant bird's-eye view from a caſtle or an eminence.

The remainder of the volume is apportioned to the deſcription of the various towns, particular edifices and remains of antiquity, in the immediate vicinity of Rome: to enumerate which would be tedious and unneceſſary. We ſhall therefore content ourſelves with occaſional remarks and ſelection; and finally offer our opinion of its merits and defects.

In a deſcription of "Caſtel Gandolfo," the following anecdote of Lambertini will ſhow a trait in the character of a ſucceſſor of St. Peter.

"In a long gallery ornamented with landſcapes in freſco, Ghezzi has introduced figures of hermits and peaſants reſembling different prelates of the court of Benedict the XIVth.: this pope, who was a man of wit and learning as well as a good ſovereign, delighted in caricatures, and having heard that Ghezzi had drawn in that manner the principal perſonages at Rome, deſired to ſee him and his ſketch book. The painter obeyed very unwillingly, as, amongſt the reſt, he had not ſpared his holineſs. The pope, however, was not leſs amuſed with his own portrait than with thoſe of his ſubjects, and kept the book, paying Ghezzi very liberally for it, and frequently afterwards employing him.

"Lambertini, in poſſeſſion of the book, would often ſhew the cardinals and prelates their reſemblances; and if he perceived they were offended, he turned over the leaves, and exhibiting his own caricature, comforted them with the aſſurance that they were not worſe treated than himſelf. It was to pleaſe him, that Ghezzi painted theſe figures in the gallery: they are not exaggerated to ſuch a degree as to become diſguſting, and are rather humourous repreſentations of the different purſuits in which he ſuppoſes the prelates to be engaged, than diſtorted likeneſſes of their perſons and features."

We ſee that popes can ſometimes be merry, and imitate the vagaries of *fallible* men. In the account which is given us of "Galoro," a monaſtery of Florentines of the order of *Vallambroſa*, the traditional origin of the monaſtery is curious.

* Robertſon's Proofs, &c. Charles V.

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"The founder of this monastery is said to have been a man of the world, amused by its pleasures, and resentful of its injuries. His brother was assassinated, and he resolved to avenge his death by destroying his murderer: after much fruitless search he at length met him unaccompanied, but was so forcibly struck with his penitence and devout preparation for his impending fate, that he changed his purpose and forgave him. Soon after this meeting he entered a church, and thought he saw the crucifix nod at him in sign of approbation; which made so powerful an impression on him, that he betook himself to a religious life and became a saint. This story, ridiculous as it may appear to many, who have the good fortune not to be hurried away by the gusts of passion, is characteristic of the Italian disposition: endowed with lively imaginations and acute feelings, the inhabitants of this country must be impelled by something more than cool reasoning, to desist from any purpose which has taken strong hold of their minds; and they who would deprive them of their religious belief, or lessen their obedience to the Church within the pale of which they were born, would expose them unarmed to every danger attendant on ardent tempers, and soon find cause themselves to repent the experiment."

"Ostia and Porto," which in early times were towns of considerable eminence, remarkable for their commerce and wealth, are now the mere shadows of their former opulence.

"It is impossible to visit this spot without reflecting on the magnificence of the ancient port of Claudius, and comparing with it the melancholy and desolate state in which this part of the coast now appears. On the reverse of a medal of Nero, we see it represented with the splendid buildings which surrounded it; and we read descriptions of it in history, which scarcely allow us to think the poet exaggerated, when he speaks of it as a work apparently more than mortal:

> 'At last within the mighty mole she gets
> Our Tyrrhene Pharos, that the mid sea meets
> With its embrace, and leaves the land behind;
> A work so wonderous Nature ne'er designed.'
>
> DRYDEN'S JUVENAL, Sat. XII. Ver. 75.

"All is now changed, and from this truly distressing scene the British traveller will naturally turn his thoughts with exultation to his native country, which, at the time when Ostia flourished in wealth and activity, could boast of as little naval glory as that of modern Rome. Yet let him remember that triumphant fleets, and victorious armies, were often hailed by the once numerous inhabitants of this celebrated coast, who, while they welcomed their returning defenders, never perhaps anticipated the reverse of fortune, of which it now affords so striking an example: let him therefore while reflecting on the revolutions of empires, and the vicissitudes of human affairs, forbear to despise a people once our masters, but unite his prayers and efforts for the continuation of that energy, and those advantages which distinguish the island of Great Britain, and secure her independence, while they render her the mistress of the seas."

"Such is the reflection of every British traveller, possessed of those patriotic feelings which here seem to have animated the author. And, we trust, that while England maintains her present glorious constitution, the envy of surrounding nations, and preserves her proud supe-

riority on the ocean, all her energies will long continue unimpaired, and no diſtant age behold a ſimilar fate await her to that of "Oſtia," or "Porto."

"Antium," the name of which is ſo familiar to every claſſic reader, occupies a commendable portion of the author's learning and abilities. It is the birth place of many orators, ſtateſmen, and generals; and has now dwindled into inſignificance.

"Velletri," is remarkable for the muſeum of Marquis Borgia, which is much reſorted to by thoſe who ſtudy the remains of Egyptian and Etruſcan labour and ingenuity. Beſides which—

"There are many hundred Egyptian figures, or other pieces of ſculpture of that country, in marble, bronze, lead, ivory, wood, and the compoſition called by the Italians "paſta:" amongſt theſe is one with a temporary head, to be put on or taken off according to the day allotted for the celebration of any particular feſtival; an economical mode of worſhip which was probably not uncommon: it reſembles the cuſtom of modern Italy, which, when a new pope is made, places his head on the ſhoulders of the former pope's portrait, as the ancients alſo did by the ſtatues of their emperors. This moveable head is that of a cat.

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"Another intereſting object of curioſity is a large ſtone ſarcophagus, with hieroglyphics within, and ancient Egyptian characters without. It was brought from Cairo, and has excited many wiſhes to explain the characters. Perhaps if this inſcription were compared with that taken from the French at Alexandria and brought to England, they might be found to be the ſame characters."

The author has alſo perpetuated the labours of Pius VI. who, at a great expence, and with a truly paternal regard to the health and happineſs of his ſubjects, cauſed a great portion of the Pontine Marſhes to be drained and converted to the uſes of life. The portrait which ſhe has drawn of him will beſt exemplify his character.

"The many great qualities of Pius the VIth. cannot periſh in oblivion; his hoſpitality to travellers of every nation, and his attention to Britiſh travellers in particular, ought ever to be remembered. Adverſity proved that he poſſeſſed yet nobler virtues: his uncommon magnanimity and reſignation under trials which might appal the braveſt, and his dignified contempt of menaces and inſults of the moſt barbarous nature, can with difficulty be effaced from the annals of hiſtory. Yet ſhould all this be unknown to poſterity, ſtill would the name of Braſchi be revered as the munificent lover of the arts, in the noble erection of the Vatican muſeum; and as the benefactor of his ſubjects, and of the public at large, in reſtoring ſo conſiderable a tract of country to cultivation and ſalubrity."

This tribute to the memory of a man, whoſe private life was exemplary, and whoſe public ſufferings, inflicted by a lawleſs banditti, muſt be viewed by every feeling mind with deep regret, is a proof of the author's ſenſibility and diſintereſtedneſs.

"Villa of Quintilius Varus." The deſcription of which furniſhes a ſuperſtitious legend in perfect uniſon with thouſands of a ſimilar

import, which are believed by the adherents of the Romiſh faith. *Obruat illud male partum, male retentum, male geſtum Imperium.*

" The peaſants of Tivoli relate, that a young ſhepherdeſs keeping her flock in the vicinity of this place, heard herſelf called from one of the grottoes, and found that the voice proceeded from a painting of the Virgin Mary on the wall, (of which there are ſeveral executed in the lower ages,) and that it commanded her to go to Tivoli, and inform the biſhop that ſhe, the Madonna, was weary of living in this grotto, and deſired that a church might be built for her on the hill.

" The girl, it ſeems, after ſome heſitation, obeyed; and, with the aſſiſtance of her patroneſs, croſſed the water without wetting her feet, arrived at the biſhop's palace, and delivered her meſſage. He cheerfully complied with the injunction, and the church was ſoon erected. Two hermits ſtill do duty here on Sundays and other feſtivals, during the nine months in which the picture of the Madonna makes it her reſidence; but ſhe paſſes March, April, and May, at Tivoli; after which time, if ſhe were not brought back to Quintiliolo, the peaſants aſſert and believe that ſhe would find her way alone, but indignant."

Towards the cloſe of the volume we have a juſt parallel between the Roman barons of the middle ages, and their amiable, but leſs powerful deſcendants.

" The revenues of theſe (Roman Barons) are employed, not in ſeditious or revengeful expeditions, but in the protection and encouragement of artiſts and men of letters, and in the maintenance of numerous domeſtics, who, when age renders them incapable of ſerving, are allowed to repoſe beneath their hoſpitable roofs, while the infants are educated under their auſpices, and at their expence. We ſee ſchools and colleges endowed and ſupported by them, and ſtrangers received at their houſes with ſplendour and courteſy; yet we know that they have loſt all political influence, that their rank is become merely nominal, and their names ſcarcely mentioned beyond the limits of their own country. What muſt we conclude from the compariſon? Shall we not ſay that activity, whether employed for good or evil purpoſes, if united with rank, wealth and talents, will always command reſpect, and enſure celebrity;——and that, if nations or individuals ſuffer themſelves to loſe that energy which dignifies exiſtence, their other virtues will make no impreſſion on mankind, and they will either be neglected or oppreſſed by thoſe who once trembled before them? The conduct of the world in this reſpect is perhaps unjuſt, but it is unchangeable; how neceſſary, therefore, that the temerity of daring and reſtleſs guilt ſhould conſtantly be oppoſed by the unceaſing exertions of active virtue!"

The latter part of this extract contains a reflection which ſhould moſt deeply be engraved on the hearts of thoſe in whoſe hands the Almighty Diſpoſer of events has entruſted the affairs of nations. Had the different ſovereigns of Europe, at the commencement of the French Revolution, united in a glorious bond of unanimity, and employed the energies with which they were entruſted to ſtem the torrent of innovation, and ſuppreſs the madneſs of unprovoked re-

bellion, Europe might now have reſted in peace and tranquillity. Had the modern Roman nobility but imitated the better part of the character of their anceſtors, even of the fifteenth century, and, on the proſpect of common danger, had united in a common cauſe, the lawleſs bands of French aſſaſſins, which deluged the Roman ſtates, inſtead of eaſy inglorious victory, would have drawn upon themſelves that defeat and ruin, which are the juſt requital of criminal aggreſſion.

There certainly is no greater pleaſure in the whole province of our literary duty than to beſtow liberal praiſe where commendation is due: while it ſtimulates the ardent mind to a farther exertion of its powers, we truſt, that it is a humble mean alſo of directing the generality of readers to thoſe ſources of information, which delight the fancy, amend the heart and improve the underſtanding. That the author of "Latium" has our warmeſt thanks it would be a dereliction of our duty to ſuppreſs or deny. The work which has thus exacted our tribute of approbation, poſſeſſes the moſt indubitable teſtimony of being dictated by an elegant and chaſtened mind; in which the moſt ſcrupulous regard has been paid to decorum of ſentiment, and the principles of virtue; through every page of it the author has left the traces of her familiar acquaintance with books of various erudition; and has ſhewn a happy facility of improving her materials, equally demonſtrative of her taſte and judgment. We have ſcarcely ever peruſed a performance from a female pen, in which abounds ſo large a portion of learning united with commenſurate ability to diſplay it. And we confidently aſſert that it will prove well worthy the attention of the claſſic reader, and equally acceptable to the lovers of the fine arts.

Before we cloſe this article we cannot but mention our ſatisfaction at the art which the author has evinced in the deſign and execution of the various deſcriptive etchings which accompany the volume; they are ſtanding monuments both of her ſkill and taſte, and would do honour to the abilities of the moſt experienced artiſt.

We have thus deſcribed the prominent features of this intereſting and valuable work: but in retiring from ſo pleaſing a part of our duty we ſhould not acquit ourſelves to the author and the public were we to omit mentioning what we conceive to be its imperfections; and theſe are a frequent omiſſion of the relative pronouns, where the inſertion of them would render the ſtyle much more ſuitable to the dignity of the ſubject; and a want of judicious attention in the arrangement of the ſentences. We ſhould have been better pleaſed with the author, and here we repeat an objection which we have already anticipated, had her deſcriptions been leſs general; and moſt willingly ſhould we have accompanied her to the hut of the Italian peaſants, to be informed of their domeſtic ſociety, and ſuch correſponding information as comes home to the boſoms, if not to the buſineſs, of men: but theſe are ſlight imperfections amidſt ſo large a maſs of ſuperior excellence.

Mrs.

Mrs. Trimmer's Comparative View of Lancaſter's Plan of Education.

(Concluded from P. 91.)

ANOTHER part of Mr. Lancaſter's *original* plan is the diſtribution of honours and rewards among ſuch of his ſcholars as conduct themſelves with diſtinguiſhed propriety. At all our public ſchools, particular diligence in ſtudy, it is well known, is deemed amply rewarded by moving the boy who diſtinguiſhes himſelf above his ſeniors, and by the praiſe of his maſter for aſſiduity. The boy feels ſufficiently flattered by this mark of diſtinction, and requires no other ſtimulus to exertion. But this would not ſatisfy, it ſeems, the extraordinary pupils of Mr. Lancaſter, who muſt, as well as their maſter, differ from all others. They muſt, therefore, have *honorary marks of diſtinction* forſooth! and theſe, to increaſe the wonder, were deviſed and are beſtowed by a *Quaker!!!* But let this *Friend* ſpeak for himſelf.

"Another method," ſays he, "of encouraging deſerving youth, who diſtinguiſh themſelves by their attention to ſtudy, is equally honourable, but leſs expenſive. I have eſtabliſhed, in my inſtitution, an ORDER OF MERIT.—Every member of this order is diſtinguiſhed by a ſilver medal, ſuſpended from his neck by a plated chain. No boys are admitted to this order but thoſe who diſtinguiſh themſelves by proficiency in their own ſtudies, or in the improvement of others, and for their endeavours to check vice.—It is certainly a diſtinction founded upon the principle of *nobility*.—In a community, thoſe who, from the nobler motives that animate the human mind, render important ſervices to the nation to which they belong are *its nobles*; and it is impoſſible that ſuch a man ſhould not inherit his father's diſtinction, if his own conduct does not diſgrace it. It is morally impoſſible, that the ſplendour of actions which are of real benefit to ſociety, or of another claſs of actions, which are of no real good to, but only dazzle, mankind, *ſhould not* ſhed a kind of falſe luſtre over the deſcendants of ſuch diſtinguiſhed men. I believe this is the original principle of true and hereditary nobility. Hereditary nobility cannot poſſibly exiſt in ſchools; but it *may in the firſt inſtance*. In every caſe the diſtinctions that exiſt in civil ſociety at large are only civil diſtinctions, that imply the poſſeſſors have rendered a real ſervice to the ſtate. Nobility may poſſibly be abuſed, as other inſtitutions are; but I think it myſelf one of the moſt beneficial diſtinctions that ever exiſted in ſociety at large. A diſtinction that has exiſted, and will exiſt in all ſocieties, becauſe it is *natural*. The titles which are attached to nobility are only a civil deſcription and definition of what exiſted before. Theſe diſtinctions may be proper or improper, as they are connected with truth and flattery; but the foundation of nobility ſtill continues pure, uncontaminated, and beneficial to ſociety. In the community at large it is more diſtinguiſhed, becauſe the cauſe of it is more beneficial and extenſive. In ſmall and ſelect ſocieties, of any deſcription, the advantage of civil diſtinctions for thoſe who are privileged by them is, that they are known in a good degree; and, at firſt ſight to ſtrangers and foreigners, they do not ſtand in the back ground."

We ſhould have thought it neceſſary to comment on this paſſage much at length, had not the judicious author of the book before us, by

by her own very pertinent reflections on it, rendered *our* comments unneceſſary.

" When one conſiders the *humble rank* of the boys of which common *Day Schools* and *Charity Schools* are compoſed, one is naturally led to reflect whether there is any occaſion to put notions concerning the " *origin of nobility*" into their heads; eſpecially in times which furniſh recent inſtances of the extinction of a race of *ancient nobility* in a neighbouring nation, and the elevation of ſome of the loweſt of the people to the higheſt ſtations.—Boys, accuſtomed to conſider themſelves as the *nobles of a ſchool*, may in their future lives, from a conceit of their own *trivial merits*, unleſs they have very ſound principles, aſpire to be *nobles of the land*, and to take place of the *hereditary nobility*.—I ſpeak of the *general adoption* of the plan of an " *Order of merit upon the principle of nobility.*"

No doubt boys ſo diſtinguiſhed will be inſpired, not with a ſpirit of emulation, but with *vanity*; and will, in all probability, be led to entertain ſuch exalted notions of their own merit as will render them unfit for the humble ſtations of life, which they are deſtined to fill, and be conſequently attended with the moſt pernicious conſequences to them. The monitors, we are told, expreſs the greateſt *exultation* when their own claſſes diſtinguiſh themſelves, and reproach the boys when they are remiſs. This gives riſe to many a *conteſt*, which muſt of courſe render the ſchool a ſcene of confuſion while it laſts, which is about ten minutes; as Mr. L. ſays it is carried on " much in the nature and ſpirit of *common elections*.."—On this Mrs. Trimmer ſhrewdly remarks.

" Thoſe who have witneſſed the effects of *the ſpirit* of *common elections* for members of parliament, to which I apprehend Mr. Lancaſter alludes, will not wiſh, I preſume, to awaken this ſpirit in the boſom of *ſchool boys*, who will in time be *men*, and carrying it into the world with them, may be led to engage in conteſts which cannot poſſibly be conducted in a *peaceable manner*, if either party is violent."

We next come to the chapter of offences and puniſhments, to which we requeſt the particular attention of our readers. This *reformer*, who declaims againſt the *cruelty* and the *degrading effect* of *canes* and *rods*, to the judicious uſe and application of which this country has been indebted for many of our beſt men, and many of her greateſt ornaments, ſubſtitutes in their place puniſhments, in our eſtimation, the moſt cruel and the moſt degrading, for which he muſt have tortured, we ſhould think, the inventive brains of turnkeys, and ranſacked the cells of Newgate. Every *monitor* is reſponſible for the good conduct of his claſs.

" Having ſeen a boy idle, loitering away his time in talking, he is bound in duty to lodge an accuſation againſt him for a miſdemeanor, which he does *ſilently*, by a card deſcribing his offence, which is given to the defaulter, and he is required to preſent it at the head of the ſchool; a regulation that muſt be complied with. On a repeated or frequent offence after admonition has failed, the lad to whom he preſents the card has liberty

to

to put a *wooden log round his neck*, which ſerves him as a *pillory*, and with this he his ſent to his ſeat. This machine may weigh from *four* to *six pounds* ſome *more* and ſome *less*. The neck is not pinched, or cloſely confined; it is chiefly burthenſome by the manner in which it encumbers the neck, when the delinquent turns to the right or left, when the log acts as a dead weight upon the neck. Thus he is confined to ſit in his proper poſition. If this is unavailing, it is common to faſten the legs of offenders together with *wooden ſhackles*. Thus accoutred he is ordered to walk round the ſchool room, till *tired out*, he is glad to ſue for liberty, and promiſe *his endeavour* to behave more ſteadily in future. Should not this puniſhment have the deſired effect, the *left hand is tied behind the back*, or *wooden ſhackles faſtened from elbow to elbow*. Sometimes the *legs are tied together*.

"I ſtop here to remark, that theſe puniſhments appear to me diſproportioned to the offences for which they are inflicted; and bear too great a reſemblance to thoſe which the law of the land inflicts upon *felons*. Boys of the beſt natural diſpoſitions will ſometimes be *idle* and *talkative* in ſchool, and it is proper they ſhould be corrected; but, as was obſerved on another occaſion, they ſhould not be treated as "*thieves and pickpockets.*" The delinquent may be "*tired out*" with theſe puniſhments, and they may be *terrified*, by the fear of a repetition of them, from committing the like offence again; but that is no ſign of *amendment in the diſpoſition of the boy*, which ſhould be the object of every puniſhment that is inflicted in a ſchool. The following modes of correction are ſurely ſtill more exceptionable.

"Occaſionally," ſays Mr. Lancaſter, "boys are put in a *ſack*, or in a *baſket ſuſpended to the roof of the ſchool, in the ſight of all the pupils*, who frequently ſmile at *the birds in the cage*. This puniſhment is one of the moſt *terrible* that can be inflicted on boys of ſenſe and abilities. Above all it is dreaded by the monitors; the name of it is ſufficient, and therefore it is but *ſeldom* reſorted to on *this account*. Frequent or old offenders are *yoked together ſometimes by a piece of wood that faſtens round all their necks*; and thus confined they parade the ſchool walking backwards, being obliged to pay very great attention to their footſteps for fear of running againſt any object that might cauſe the yoke to hurt their necks, or to keep them from falling down. *Four* or *ſix* can be yoked together in this way."

"Terrible indeed muſt be the puniſhment of the *ſack* or *baſket*! and the boys who can "*ſmile at the birds in the cage*," muſt have very unfeeling minds. I ſhould eſteem them far more guilty than the unhappy culprit who is expoſed to their deriſion. The puniſhment of the *yokes* gives one the idea of *galley ſlaves*. But theſe are not the whole of the puniſhments of Mr. Lancaſter's ſchool.

"When a boy," ſays he, "is *diſobedient to his parents, profane in his language*, or *has committed any offence againſt morality*, or is *remarkable for his ſlovenliness*, it is uſual for him to be *dreſſed up with labels deſcribing his offence*, and a *tin or paper crown on his head*. In this manner he walks round the ſchool, two boys preceeding him, and proclaiming his fault, varying the proclamation according to the different offences.

"When a boy comes to ſchool with dirty hands, and it ſeems to be more the effect of habit than of accident, *a girl is appointed to waſh his face in the ſight of the whole ſchool*. This uſually creates much diverſion, eſpecially when (as previouſly directed) ſhe gives his cheeks a few *gentle ſtrokes of correction* with her hand. The ſame event takes place as to *girls*, when in habits of ſlothfulneſs. Occaſionally ſuch offenders againſt cleanlineſs walk

round

round the ſchool, preceded by a *boy* proclaiming her fault; and the ſame as to the boys: a proceeding that uſually turns the *public ſpirit* of the whole ſchool againſt the culprit.

"The firſt thing that ſtrikes the reader in this place is the incongruity in claſſing the different offences here enumerated. "*Diſobedience to parents*" is a crime of the firſt magnitude, as it is a ſin againſt a poſitive commandment in the ſecond table of the Decalogue. "*Profane language*" is another of the ſame nature, againſt one of the commandments of the firſt table; but "*ſlovenliness in boys*" is a common fault of childhood, which frequently originates with mothers, who bring up their children with the proper inhabitants of the pigſtye. But even ſuppoſing the fault to attach to the boys themſelves, the offence is ſo diſproportionate to the crimes before mentioned, that they cannot *all* be deſerving of the *ſame puniſhment*. Neither is the puniſhment itſelf a proper one in any reſpect, or conſiſtent with Mr. Lancaſter's own plan of "*diſtinction as a reward of merit.*" If "THE STAR," which in this kingdom is an appendage of high nobility, be adopted by him as the inſignia of his "*Order of Merit,**" ſurely the emblem of MAJESTY ſhould not be made a mark of *diſgrace* and *ridicule*. Beſides, it ſhould be remembered, that the SAVIOUR OF THE WORLD *was crowned with thorns* in deriſion, which is another reaſon why the puniſhment is improper for a *ſlovenly boy*. Neither is it conſiſtent with Chriſtian charity for boys to be ſet to proclaim the faults of their ſchool-fellows."

We do not know when we have experienced more diſguſt than on the peruſal of the account of Mr. Lancaſter's novel puniſhments for young offenders. When a boy acquires a ſinging tone in reading (which, be it remarked, he *cannot* acquire, without the moſt groſs negligence on the part of the *maſter*) he makes him parade round the ſchool decorated with *matches*, *ballads* and *dying-ſpeeches*, while ſome of the boys march before him, crying the articles, in the tone of the London hawkers. This excites, as it well may do, the laughter of the boys; but the man who can expect any *good* to reſult from it muſt, in our opinion, be the moſt incorrigible ideot in the world, while this prepoſterous puniſhment, engendered, we ſhould ſuppoſe, in the brains of a maniac, muſt encourage that deteſtable propenſity to ridicule (which we have before reprobated) in the ſpectators; it is much more likely to render the object of it ſullen and diſcontented than to prevent a repetition of the practice which it is meant to correct. Mrs. Trimmer very naturally aſks, in what caſes are *dying-ſpeeches* needful? and, moſt properly, adds:

"Though written in Grub-ſtreet language, they are ſerious things, and ought to be repreſented as ſuch to young perſons, and not introduced to provoke the laugh of a ſet of thoughtleſs boys, who, by being accuſtomed to act the part of hawkers, or of the rabble, for the diſgrace of their ſchoolfellow, who perhaps got his bad habit from being improperly taught it at firſt (and in which there is in fact no *ſin*), may be hardened to join the unfeeling multitude who follow the condemned priſoners to the gallows

* The medals worn by the boys are called *Star Medals* in the *Reports*.

as objects of curioſity, and return from the execution of their fellow mortals for capital offences with no good impreſſion upon their minds."

A boy who frequently plays truant "is ſometimes tied up in a ſack or a blanket, and left to ſleep at night on the floor of the ſchool-houſe," the floor of which is neither *tiled* nor *boarded*. This is a puniſhment, the *merit* of inventing which is, we believe, excluſively due to Mr. Lancaſter himſelf! It is both dangerous and cruel in the extreme. A timid boy left in ſuch a ſituation might receive an injury which he would feel for the remainder of his days; nay, ſuch might be the terror of ſome boys at being ſo left, as even to deprive them of life. And has Mr. Lancaſter ever reflected on the poſſibility of ſuch an event, and on the conſequent verdict of a Coroner's Jury, and the deciſion of a Court of Juſtice!—If he have not, it is high time he ſhould. But we turn from this ſubject with a degree of diſguſt, bordering on abhorrence.

Mr. L's mode of enforcing *orders* in his ſchool is curious. His boys are trained like ſoldiers to obey the word of *command*. But he is terribly afraid of being ſuppoſed to encourage any thing ſo hoſtile to the principles of a *Quaker* as a *warlike ſpirit*; and, therefore, he takes ſpecial care to diſclaim any ſuch intention, and "to avoid all commands which are *ſtrictly military*." And how does he do this? why, forſooth,

"When the monitor has occaſion to order the claſs to go to the right or left, it is done by a ſign, in order to avoid the command, "*To the right*—"Go on," inſtead of March"—and "Stop," in lieu of "Halt." The claſſes are permitted occaſionally to meaſure their ſteps when going round the ſchool in cloſe order, to prevent what elſe would often occur, from their numbers, treading upon each other's heels, or puſhing one another down. In this caſe meaſuring their ſteps commands their attention to one object, and prevents their being unruly or diſorderly. It is not required that the meaſure ſhould be exact, or be a *regular ſtep*, but that each ſcholar ſhould attempt to walk at a regular diſtance from the one who precedes him.——The commands that a monitor gives to his claſs are of a ſimple nature, "In"—"Out." The whole claſs do this at one motion; they learn to front, or go to the right and left, ſingle or double. They "ſhew ſlates" at the word of command; take them up, or lay them gently down on the deſk, in the ſame manner. Another command is to "ſling hats," which is always done on coming into ſchool, and "unſling hats," which is always done on leaving it. This alludes to a very convenient arrangement, which prevents all the loſs of hats, miſtakes, and confuſion in finding of them, which would naturally occur among ſo large a number of boys. It ſaves all ſhelves, &c. &c.—All theſe advantages are gained, and inconveniences avoided, by every boy ſlinging his hat acroſs his ſhoulder, as a ſoldier would his knapſack, by which means he always carries it about him, and cannot loſe it without immediately miſſing it."

If all theſe manœuvres are not *ſtrictly military* we are very much deceived. To us the miſerable ſubterfuge of changing the mere word

of

of command appears to be a diſtinction without a difference. And if Mr. L. really do not perceive this himſelf, he muſt be much more ſtupid than we take him to be. Mrs. Trimmer ſtarts an objection to this method of training which has a great deal of ſolidity in it.

"A queſtion will be ſuggeſted on obſerving the great reſemblance of thoſe adopted by Mr. Lancaſter to thoſe of diviſions of ſoldiers under their officers. Whether it is conſiſtent with ſound policy to train all the youths of the lower orders in theſe evolutions, leſt hereafter they ſhould be drawn in, by ill-diſpoſed perſons, to employ their knowledge of them to bad purpoſes? And this conſideration will lead to another queſtion, whether it is expedient to have ſo large a number of boys in one ſchool as to render this meaſure neceſſary."

On Mr. L.'s plan of *female* education we have only to obſerve, that the notion of educating 200 girls in the ſame ſchool with 7 or 800 boys is one that no rational being could have adopted, and which no man in his ſenſes will purſue.

The next, and by much the moſt important diviſion of Mr. Lancaſter's work, which attracts the notice of his able commentator, is that which relates to the *religious inſtruction* of youth. Here it is that his plan is, as we ſtated at the beginning of this article, radically defective; for the vague notions of religion which he endeavours to inſtil into the minds of his boys, without the aid of *prayers*, even of the *Lord's Prayer*, (the divine origin of which, and the divine authority by which its uſe is *commanded* and enforced are not ſufficient recommendations in the eyes of this meek and pious reformer!) *the Creed* or the *Ten Commandments*, all of which are proſcribed, in his ſchool, are rather calculated to make them confident in ignorance, than to impart to them any knowledge of the doctrines of Chriſtianity, or of the duties of its followers. What he calls his *practical inſtruction* is not a religious leſſon, but a philoſophical diſſertation, on the beauty and neceſſity of *order*, the object of which ſeems to be more to promote regularity and method in his ſchool, than to make the ſcholars love and fear God. Mrs. Trimmer obſerves on it, with her uſual judgment:

"This mode of giving religious, or rather *philiſophical inſtrucion*, may poſſibly contribute to *produce order in the ſchool*; but a more powerful motive will be found, I conceive, by ſchoolboys, in the dread of the *ſuſpended baſket* and the *wooden yokes*, &c. much more than this is neceſſary to produce order in the *heart* of a ſingle individual of the fallen race of man."

Mr. L. condemning, of courſe, the Church Catechiſm, which we tell *him*, for he ſeems to be ignorant of it, is founded on *Scripture*, remarks, that *Scripture Catechiſms* are the beſt; and he adduces ſome ſpecimens of one, framed by one Freame, a Quaker; that is, the queſtions were framed by him, and the reſponſes conſiſt of paſſages from Scripture. To this there can be no objection; but, we ſee no reaſon in the world why the Church Catechiſm ſhould be rejected, and a Quaker Catechiſm introduced in its ſtead. It would not be fair to judge of this favourite catechiſm of Mr. L.'s by the few ſpecimens before

before us; when we ſhall have ſeen the whole of it we ſhall be better able to decide on its merits. It however does not anſwer the purpoſe for which Mr. L. *profeſſes* to adopt it; namely, for the inſtruction of "youth in *the leading and uncontroverted principles of Chriſtianity.*" It is perfectly obvious to the moſt common capacity, and is ably pointed out by Mrs. Trimmer, that he could not poſſibly give his pupils an explanation of the texts which he quotes, without touching upon ſome of the moſt controverted points of doctrine. Adopting a part of Mrs. Trimmer's plan of education (though mutilating that as he does moſt of the paſſages which he quotes from Scripture), he propoſes to introduce Dr. Watts's Divine Songs for Children, among a part of his boys; on which Mrs. Trimmer, moſt pertinently, aſks;

"What edition of Dr. Watts's Divine Songs can Mr. Lancaſter ſet his ſcholars to learn? There are, I know, two editions in circulation; one as the pious author wrote it, and approved by orthodox Chriſtians, *the other altered ſince his death* to ſuit *Socinian opinions.* This book, therefore, either way, cannot be ſaid to be free from the '*uncontroverted doctrines of Chriſtianity.*"

According to Mr. L.'s plan of religious *inſtruction* (if that may be called *inſtruction*, which leaves the mind of the pupil utterly uninformed of the eſſential doctrines of Chriſtianity), the boys are never to pray but when they *feel the neceſſity of prayer*; that is, as from his language, we muſt neceſſarily infer, when they are *moved thereto by the Holy Ghoſt*; a *neceſſity* which, at the riſk of being condemned as *Heretics*, or at leaſt, as reprobates infected with a *Phariſaical ſect-making ſpirit*, we ſcruple not to affirm, no *boy* ever has felt; nay, more we will add, that no *boy* was ever ſo *moved*; of courſe prayer muſt be entirely out of the queſtion. However, preſuming on this *experience* in his favoured pupils, he is to ſtore their minds with ſcriptural ſupplications, that they may be at all times prepared for extemporaneous effuſions. But every ſober and reflecting Chriſtian will concur with us, we ſuſpect, in reprobating this wild and fantaſtical notion; this habitual neglect of a moſt important duty; and agree with Mrs. T. "that it is contrary both to reaſon and to Scripture to ſuffer children to paſs their earlieſt years without leading them into the habit of prayer." The neceſſity of *prayer* is not a feeling that will riſe ſpontaneouſly in the mind of man, in his preſent fallen and corrupt ſtate; it muſt be early inſtilled into it; he muſt be *taught* it, as a debt of gratitude, and an act of duty. As to making a Bible of a boy's memory, by making him get the Bible by rote, it is the moſt whimſical and abſurd notion that ever entered into the head of an enthuſiaſt. A boy *ſo* learning the Bible, without the aid of any comment or expoſition, would repeat it like a parrot, and with about as much benefit to himſelf. As to his liſt of books for imparting religious and moral inſtruction, ſome of them are well calculated for that purpoſe, but there are others which none but himſelf, we venture to ſay, would ever have thought of putting into the hands of boys taken from the lower claſſes of ſociety.

ciety. Among these are *Martinet's Catechism of Nature*, and *Turner's easy Introduction to the Arts and Sciences*. In the last, Christ is represented as a *martyr*, and not as having died a voluntary *sacrifice* for the sins of the whole world. Here then the boys are taught to reject the doctrine of the *atonement*; and does Mr. Lancaster call this (certainly a *fundamental* doctrine) one of the *uncontroverted* doctrines of Christianity? If he do, he is grossly ignorant, and consequently unfit for his situation; and if he do not, he is abominably hypocritical; for, under a pretext of avoiding controversy, he seeks to fill the minds of his boys with his own pernicious prejudices and mischievous principles. But, besides the short list which he gives, there is a *school Circulating Library* of more than 300 volumes, of which he gives no list at all. It is not too much to believe that he has selected the *least objectionable* books to exhibit to the public; and therefore we may, without any breach of charity, conclude that the concealed list contains many books of a *more than doubtful* tendency But, independently of the objection already suggested to the book last noticed, it is objectionable in another point of view, as treating of subjects not at all calculated for such pupils as Mr. Lancaster's; of *philosophy* and *metaphysics* for instance. There can be no doubt of the truth of the following observation of Mrs. Trimmer on this point.

"I am sensible, that with many people I may be called *illiberal* and *narrow-minded*, for objecting to the same books being read indiscriminately in schools for the higher and lower classes of children. But it is a principle from which I never can depart, being founded on observation as well as [on] theory, that the labouring part of the community is promoted far more by teaching them things that are likely to be useful to them in their proper station, than by the study of the sciences."

The last division of Mr. Lancaster's plan which this excellent lady has undertaken to analyze, is that which relates to *Initiatory Schools*. Mr. L. having a new system of his own to produce, considers it necessary to pave the way for its introduction by decrying all existing schools of this description; and this he attempts to do, *per fas et nefas*, by truth and falsehood. His abuse of them is indiscriminate; declamatory; and, in many instances, to our knowledge, utterly unfounded. The village schools throughout the country, and even in the neighbourhood of the metropolis, are by no means such as this bold innovator represents them; they are *not* scenes of *disorder and noise*, nor is "the improvement of the little ones" unattended to. No doubt there is great room for amendment in many of these schools, and of the parochial schools also; but, with all their faults, they are infinitely preferable to Mr. L.'s boasted schools of perfection—for the children are taught to pray, to repeat the Creed, the Lord's Prayer, and the Ten Commandments, and to worship their God in his temple. In short, they are taught to be *Christians*, which *his* boys are not. He calls the attention of the public

"To a distinct friendless part of the community, I mean the poor children

dren who are in pariſh workhouſes, who are often friendleſs [he firſt deſcribes them *generally* as friendleſs beings, and in the next line tells us they are *often* ſo], and immured in theſe receptacles of poverty, depreſſion, and vice, without education, and without hope; children to whom *curses and ill-treatment* are too often ſubſtitutes of [for] parental ſmiles or maternal care. I have often viewed theſe poor *oppressed* children, when pacing with ſolemn ſteps, and downcaſt eyes, along the ſtreets to a place of public worſhip; and the ſettled gloom and unhappineſs, viſible on ſome of their countenances, has [have] attracted my ſorrowful attention, and forced from my eyes the unavailing tears of pity."

This is the miſerable rant of the pſeudo-philanthropy of modern times. We, too, have ſeen theſe children going to church, as often as Mr. Lancaſter, but we certainly have viewed them with a very different eye; we have admired their general order, cleanlineſs, and healthy appearance; we have felt proud of our country on contemplating theſe intereſting objects; and grateful to our God for giving us grace to be charitable. Let any one ſay, who has witneſſed the glorious ſpectacle annually exhibited at St. Paul's, whether this horrible practice be not the phantom of a wild imagination, and a libel on the moſt charitable country in the world. But, perhaps, our reforming Quaker's feelings were hurt by the reflection that theſe unfortunate children were going to imbibe a *phariſaical ſect-making ſpirit* at the *ſteeple houſe*. That the practice of *farming the poor* is, in many reſpects, a pernicious and moſt objectionable practice, we are not diſpoſed to deny; and that the pariſh workhouſes may not, all of them, be ſo well conducted as they ought to be, may be equally true; but that any of them are ſuch as to juſtify the picture which this man has drawn of them, we cannot believe, and that numbers of them, in the metropolis even, and in its vicinity, are the very reverſe of this, we can, upon our own knowledge, affirm. We refer Mr. Lancaſter to the workhouſes of Hackney, of Iſlington, of St. Luke's, of Spital-fields, of St. Andrew's Holborn, of St. George, Hanover-ſquare, and of Kenſington, for the proof that what *we* have aſſerted is true, and that *he* has *affirmed* the thing which is *not*. Mr. L. ought to have known that the children of the poor, though orphans, are neither *friendleſs* nor *oppreſſed*;—the *Overſeers* are their legal guardians, bound to watch over, to befriend, and to protect them; and the *Magiſtrates* have the power to viſit and inſpect the workhouſes, to examine into the ſtate of their inhabitants, and to puniſh the overſeers for any breach or neglect of their duty. But the fact is, that Overſeers in general perform their duty, zealouſly and conſcientiouſly. Nor does the guardianſhip of the pariſh officers, nor the ſuperintending power of the Magiſtrates end here. The children cannot be bound apprentices, without the conſent of two Magiſtrates; and it is the duty of the officers to ſee that they are well and properly treated during their apprenticeſhips; and this, alſo, is a duty which we know, in many pariſhes, they ſtrictly diſcharge. Shame, then, on theſe overcharged pictures of miſery and oppreſſion; theſe outrageous libels; deſtined to

anſwer an *intereſted*, and, we will add, a *moſt inſidious*, and *moſt miſchievous* purpoſe!

In this part of her work, we cannot but think that Mrs. Trimmer concedes rather too much to the object of her animadverſions, and treats him with rather too much forbearance. Our circumſcribed limits, however, will not allow us to ſupply this defect, in every inſtance. What ſhe ſays on *Sunday Schools* is in perfect uniſon with our ſentiments on that ſubject.

"In *Sunday Schools* much valuable inſtruction is given, and great good done by them; and, when under the inſpection of the parochial miniſter, and other members of the Church of England, the *national ſyſtem* of inſtruction is adhered to. On the other hand, it muſt be confeſſed, that this inſtitution is often made uſe of as a means of alienating the children of the lower orders from the Church, *particularly by the Methodiſts and Anabaptiſts.*" (This we know to be the caſe, to a very great and alarming extent indeed!) "This evil might have been prevented, in the firſt inſtance, by the proper ſupport and encouragement of *Sunday Schools* in every pariſh; and it ſtill admits of a remedy by the ſame means."

Having cleared the way, in the manner deſcribed, Mr. L. proceeds to make his propoſal, for the grand object of all his efforts, the *formation of a ſociety for the joint purpoſes of eſtabliſhing free ſchools all over the united kingdoms, and training young men for ſchoolmaſters.* This propoſal, and the plan for carrying the notable ſcheme into effect, Mrs. Trimmer has analyzed with conſiderable talents and ſkill, and we lament exceedingly our inability to follow her through her maſterly analyſis. Our limits will allow us to give only a very brief abſtract of it. Mr. Lancaſter propoſes that the patrons of his projected ſociety ſhould not preſume on their riches, nor, in doing this act of kindneſs to the poor, imagine that they are doing any thing more than a duty incumbent on them. He ſeems to forget, that, though charity be the duty of a Chriſtian, it is left to himſelf to chuſe the *means* of diſplaying it, and to ſelect its *objects*: and that any man, whether of rank or not, who is called upon to contribute to the ſupport of any charitable inſtitution, is perfectly warranted to inquire into the object and management of it, and even to *preſcribe the terms* on which his required ſupport ſhall be given. Nor in ſo doing does he violate his duty, in the ſmalleſt degree. But Mr. L. is particularly anxious that the members of *his* ſociety ſhall not dictate to the ſchoolmaſters, who are all to be of his *own training*. But of this more preſently. Mrs. Trimmer obſerves on this paſſage;

"If I underſtand the paſſage aright, it is Mr. Lancaſter's wiſh in bringing forward his propoſal for introducing a new ſyſtem of education, to have *every obſtacle removed out of his way*, particularly the clauſe in 'the *Act of Uniformity*,' which lays a reſtraint upon ſchoolmaſters, and requires them to take out a licence, &c.; and that he alſo wiſhes *no power to be lodged in the hands of the ſociety* he is deſirous to ſee formed, 'let the members of it be who they may,' but that of encouraging merit, and beſtowing rewards."

In

In truth, he evidently wiſhes the members to be *active*, only in ſupplying him with the means of carrying his plan into execution; and then to ſink into mere puppets, to be moved only as he ſhall pleaſe. Wiſhing his ſociety to be as extenſive, and his ſchools as numerous, as poſſible, he is, of courſe anxious to have it known, that no religious diſtinctions are to be acknowledged, and that nothing is to be taught, no *Creeds*, no *Church Catechiſm*, which can give offence to any ſectary whatever. Whence our readers will eaſily conceive, that nothing eſſential to a Chriſtian would be taught. We ſhall extract the concluding part of this paſſage, with Mrs. Trimmer's moſt ſenſible comments upon it.

——"But the GRAND BASIS OF CHRISTIANITY ALONE is broad enough for the whole bulk of mankind to ſtand upon, and join hands as children of one family. This baſis is 'GLORY TO GOD *and the* increaſe of *peace and good-will* amongſt *men*.' It is the duty of every man to imitate the conduct of the good Samaritan. Where is the ſincere Churchman or Diſſenter that would not readily unite to 'pour the oil and wine into the poor man's wounds?' Ah then! let the friends of youth, among every denomination of Chriſtians, *exalt the* STANDARD OF EDUCATION, and *rally round it for their preſervation*; forgetting for a while their private religious differences of opinion, and purſuing two grand objects for the public good—the promotion of good morals, and the inſtruction of youth in uſeful learning, adapted to their reſpective ſituations.

"That the *Glory of God* and *univerſal Charity* are the two great objects which Chriſtians ſhould always keep in view, no one who knows what Chriſtianity is can deny. And THE GRAND BASIS OF CHRISTIANITY, comprizing all the *fundamentals* of the Chriſtian religion, is certainly 'broad enough for the whole bulk of mankind to ſtand upon, and join hands as children of one family;' for it is, in fact, no other than the combined *doctrines of our* SAVIOUR JESUS CHRIST *and his Apoſtles*; but the misfortune is, that a great part of mankind have not kept to this ground, but have gone beyond the preſcribed bounds, ſome one way and ſome another, from their different interpretations of ſcripture; and it is not poſſible to bring them to agree in religious opinions on *all points*; but this ought not to be any hinderance to their regarding each other as brethren; though thoſe who maintain the *higheſt ground* will not be perſuaded to come down to the level of thoſe who deſcend to the *loweſt*; I mean in reſpect to *articles of faith*. In the text which Mr. Lancaſter quotes as the *grand baſis of Chriſtianity* he appears to have made a wrong choice; for no *generalizing ſyſtem* can be fairly built upon it. The reader, on referring to the Bible, will find that it ſtands thus in the *ſecond chapter of St. Luke's Goſpel*, 'Glory to God *in the higheſt, and on earth peace, good-will towards men*.' It was the chorus ſung by the *angelic hoſt*, who ſuddenly appeared to the ſhepherds of Bethlehem after the ANGEL OF THE LORD had ſaid, 'Fear not; for behold, I bring you glad tidings of great joy, which ſhall be unto you, and to all people. For unto you is born this day in the city of David a Saviour, who is CHRIST THE LORD.' Here is nothing ſaid of 'Peace and good-will *amongſt* men;' the text evidently relates to the *good-will* or *mercy of* GOD *towards men* in ſending his only begotten Son to be a ſaviour to them. If the text is applicable in any ſenſe to *Education*, it muſt be underſtood, I think, to direct parents and teachers to make their children acquainted with the *good tidings*

of the angel; and to teach them, in imitation of the ſhepherds (who, we may obſerve by the way, were men of lowly ſtation,) to glorify and praiſe God for his wonderful goodneſs to mankind. In reſpect to Mr. Lancaſter's advice to '*exalt the ſtandard of education, and rally round it for the preſervation of youth*,' the members of the Church of England may fairly reply, 'THE STANDARD OF CHRISTIAN EDUCATION was erected by our pious forefathers at the Reformation; we have every one of us been enrolled as members of the *National Church*, and are ſolemnly engaged to ſupport it ourſelves, and bring up our children according to its holy ordinances. We cannot *rally round* ANOTHER *ſtandard*, without deſerting from that which we conſider as *the* STANDARD OF THE SANCTUARY; neither can we ſend our children away from it, for they alſo have been ſolemnly enrolled: and how can we with juſtice *diſfranchize* them, whilſt they are unable to chooſe for themſelves?' Beſides this, thanks to a gracious Providence! we have a SOCIETY of our own, conſiſting at this time of more than 2600 members, whoſe end and deſign is to promote the intereſts of the *Eſtabliſhed Church*, and who certainly will not join another ſociety for purpoſes unfavourable to thoſe intereſts. At leaſt, let us have time to conſider, whether the two great objects propoſed by Mr. Lancaſter would really be anſwered by our forſaking our ſtandard, and permitting our children to be educated with a view to *morality* only, and to be initiated in that *learning*, of the utility of which, to perſons in lowly ſtations, ſome of us at leaſt are doubtful. The conduct of the *good Samaritan* we are ready to imitate, by joining with our Chriſtian brethren in any act of benevolence. We will ſubſcribe with them to the ſame hoſpitals, and give tickets of admiſſion without any inquiry concerning religious opinions; we will contribute to the ſame occaſional ſubſcriptions for individuals. In ſhort, we will aſſociate with them for the relief of any of the temporal diſtreſſes of the poor at large; but in the affair of education we muſt conſider well whether the remedy propoſed is really of an efficacious nature, before we adminiſter, or even provide it.'—Such, I conceive, would be the anſwer of every zealous member of the national church to ſuch a propoſal as Mr. Lancaſter's."

The firſt object of the new ſociety, according to Mr. Lancaſter's plan, ſhould be to provide ſuitable maſters and miſtreſſes for his ſchools;—of the qualifications of ſuch teachers, his ideas are what *modern philoſophiſts* would call *liberal*, *candid*, and *enlarged*.

"I do not think it a commendable thing for any body of men to infringe the rights of individuals; therefore it would not be proper for a ſociety to dictate to teachers, having ſchools of their own, how or what they ſhould teach. I conceive any perſon, whoſe moral character and abilities were likely to make him ſerviceable to the riſing generation, ſhould be an object of the ſociety's protection, let his denomination of religion be what it may, and let him purſue whatever methods of religious, or other inſtruction, his ſincere and beſt intentions may dictate *."

And theſe teachers, who are to have this unlimited confidence repoſed in them, and who are deſtined, as he ſays, to fill "an office on which *the national morals and the fate of empires* depend," are to be

* Improvements, firſt edition, page 32.

"young

"*young men from* 16 *to* 20 *years of age*," and to be fully *qualified* to take the charge of a ſchool, containing from 200 to 300 boys in *twelve months*. And a plan ſo perfectly prepoſterous as to make us almoſt doubt the ſanity of his intellects who could deviſe it, does this man gravely call upon the country to adopt. Oh! but the plan is not only excellent in theory, but equally ſo in practice!—*probatum eſt*. Mr. L. has youths of *fifteen*, forſooth, aye, and even of *fourteen*, who ſuperintend and manage, the one a hundred and twenty, the other a hundred boys; "but," ſays Mrs. T. "If I underſtand the matter right, they proceed in a *mechanical* way by means of *key books*, which they are required to follow exactly, and by which they could effectually teach the boys of their reſpective claſſes, without knowing themſelves the principles on which their leſſons are founded." In ſhort, it is clear that the object of his plan is to render himſelf the abſolute maſter of a very conſiderable portion of the riſing generation, through the medium of his own agents, who are to act for him, to repeat his leſſons, and to carry his meaſures into effect. *Affiliated* ſocieties are thus to be eſtabliſhed throughout the country, of boys trained to military diſcipline, infected with the eſprit de corps, and prepared to act, in any manner, which their grand-maſter, Mr. Lancaſter himſelf, may direct. In this only is he conſiſtent; all his meaſures lead to the attainment of this end; though in other reſpects they are utterly inconſiſtent with his avowed original purpoſe; for he profeſſes to found his claims to preference and protection, on the *ſimplicity* of his plan, when the preparation for his novitiate teachers, though to be completed in the ſhort period of a year, is, as Mrs. T. obſerves, of ſuch a *comprehenſive* kind, that "the ſimplicity of his plan vaniſhes out of ſight."

In her ſubſequent remarks, Mrs. Trimmer detects many very groſs miſquotations of Scripture, by Mr. Lancaſter; which ſhew, as ſhe ſays, the danger of truſting to ſuch a Bible as the *memory*; but which, we think, ſhew a great deal more. On this topic, however, we ſhall not enlarge; and indeed we muſt now bring this article to a cloſe. Before we finiſh it, however, we will enable our readers to form ſome opinion of the ſpecies of teachers which Mr. L. is likely to provide for the inſtruction of the riſing generation, by telling them, that of *thirteen youths*, whom he has himſelf prepared for that important office "on which the national morals and the fate of empires depend;" *twelve attend their maſter to a Quaker's Meeting, and the thirteenth is an Anabaptiſt!!!* This curious fact may alſo ſerve as a ſpecimen of the manner in which the *influence* which the maſter acquires over his boys, and on which Mr. L. lays ſo great a ſtreſs, is *exerted*. And yet it is to the promotion of this part of his plan, that his Majeſty, the head of the eſtabliſhed Church, and a great part of his royal family, have been adviſed to ſubſcribe. We fully concur with Mrs. T. in the opinion, "that of all plans which can be formed for the education of youth, thoſe which propoſe giving up the *intereſts of religion* to *temporal objects*, are the moſt to be guarded againſt." They are indeed!

and it is, upon this ground, principally, that we are moſt anxious to put the country on their guard againſt the plans of Mr. Lancaſter.

The remaining part of Mrs. Trimmer's book is devoted to a conſideration of the *national ſyſtem* of education, as enforced by the act of uniformity. And here ſhe gives an epitome of an admirable tract, on the duties of a Chriſtian ſchoolmaſter, written early in the laſt century, by Dr. Talbot, and printed and circulated by the Society for promoting Chriſtian Knowledge; a tract which cannot be too well known, nor too widely diſtributed. The qualifications there ſhewn to be requiſite, are very different, indeed, from thoſe which the teachers of Mr. Lancaſter are required to poſſeſs. In ſhort, the two ſyſtems of education exhibit a perfect contraſt; as, indeed, they muſt of courſe do, when the Chriſtian Religion is the baſis of the one, and *temporal objects* are the end of the other. To the members of the Church of England we ſay, *utrum horum mavis accipe*; but do not profeſs, as you muſt do, a decided preference to the one, and, at the ſame time, give encouragement to the other. We have entered thus at large into an inveſtigation of this ſubject, not only becauſe we think it one of the higheſt importance; but becauſe it appears to us that, from the *liberal* ſpirit of the age, diſplayed in its ſuperiority to all *prejudices*; from the habit of judging of things at firſt ſight, as it were; and from the *faſhion* of encouraging every ſpecies of innovation, and every kind of *quackery*; many perſons of the firſt reſpectability, who, had they ſubmitted to the trouble of examination and inquiry, would immediately have perceived the danger of ſetting ſuch an example, have contributed to the ſucceſs of a moſt artful and inſidious plan, pregnant with the moſt pernicious conſequences; a plan, too, not called for, nor juſtified by any neceſſity; but leading to the deſtruction of another moſt beneficial ſyſtem, and calculated to produce the moſt beneficial effects, becauſe founded on the religion, and ſanctioned by the laws, of the land. Let ſuch perſons, now that their eyes muſt be open to the danger of their conduct, form a *ſociety* for carrying *this* ſyſtem into full effect, and they will indeed render the moſt eſſential ſervice to their country.

We ſhall conclude this article, with Mrs. Trimmer's cloſing reflections, after her review of the ſyſtem in queſtion, and of the qualifications of a maſter intended to act upon it.

"Let us now conſider what kind of characters a ſchool under ſuch a maſter, with the aid of the parochial miniſter (as the national ſyſtem requires,) and with the bleſſing of GOD (which we may conclude he will earneſtly implore,) will produce; namely, youths well inſtructed in all the *articles of the* CHRISTIAN FAITH, and the *duties of religion and morality*, as taught by the COMMANDMENTS *of* GOD *in the* DECALOGUE, and the *Precepts of the* GOSPEL; and deſirous of making a good uſe of the learning that has been beſtowed upon them by a proper diſcharge of all the relative duties as *ſons, brothers, apprentices, domeſtic ſervants, artificers, labourers*, &c. and as *loyal ſubjects* and *good* CHRISTIANS.

"Not only the members of the Church of England, but thoſe of other communions

communions (who purſue a ſimilar mode of *Catechetical Inſtruction*, and teach the ſame things in reſpect to moſt of the fundamental doctrines of Chriſtianity,) will be ready, I am perſuaded, to join with us in preferring the *latter*, from a conviction that it is their intereſt as well as ours to guard againſt the introduction of *generalizing plans* into their ſchools of charity; but it is to be feared that one numerous and prevailing ſect, who too lightly eſteem the Holy Sacraments of the Chriſtian Church, placing their dependence on the preaching of their own miniſters, will be diſpoſed to let this plan go on without an objection on their part, in full confidence that the *elect* will be called at God's appointed time, let their education be what it may. But I will not enlarge on this ſubject, as I have no deſire to increaſe the animoſities which unhappily ſubſiſt between Chriſtians of the ſect I allude to and ſome orthodox Chriſtians. I may, however, be allowed to ſay, that the pains which are taken by the former to make proſelytes, ſhould call forth the members of the Church in general to uſe their utmoſt vigilance to keep the young members within the fold; and nothing, according to the opinion of far better judges in this matter than myſelf, would ſo effectually promote this deſirable end among the lower orders, as a more particular attention to the exiſting Charity Schools on the Conſtitutional foundation, and the increaſe of them. Theſe are the *free ſchools* which it behoves us particularly to ſupport; and no pariſh ſhould be without one; in London they ſhould be multiplied; but the inſtruction in them certainly ought to be conformable to the foundation laid at the Reformation, *catechetical* and *explanatory*. For can the members of the Church conſiſtently give their *particular patronage* to ſchools in which the Church Catechiſm is not taught?

"Not that I would recommend any infringement of the *Act of Toleration*; or ſuggeſt, that difference of religious opinion ſhould be a ground of hatred and contention amongſt Chriſtians. There is no occaſion to talk to mere children about theſe things; they may be inſtructed in every point of doctrine and practice without knowing that ſuch differences ſubſiſt, till the time arrives when they will be required to renew their baptiſmal vow, at which time *charity children* uſually leave ſchool. Then indeed, they ought to be made acquainted with theſe differences, ſo as to guard them from being drawn away from the Church, but not to lead them into controverſies.

"However, let me not be thought deſirous of rejecting Mr. Lancaſter's method of inſtruction; on the contrary, I am fully convinced that our *charity ſchools* would derive conſiderable advantage from introducing it in ſeveral reſpects, but eſpecially becauſe it would not only give time for, but might be applied to, *religious inſtruction*, with happy effect, under certain limitations.

"Neither would I wiſh to have poor children, whatever might be the religious profeſſions of their parents, excluded from our Church Schools; they ſhould be received into them with proper recommendations, on one condition, namely, that they muſt be taught with the reſt. This, as I have been informed, is done in ſome ſchools unfavourable to the Eſtabliſhment; and it is propoſed to be done in Mr. Lancaſter's on a very extenſive ſcale. Surely then, that CHURCH, which is one *of the pillars of the* CONSTITUTION, as well as the GLORY OF THE NATION, may juſtly claim the privileges of educating her OWN members according to her own ſyſtem, and of making the condition above mentioned with ſeceders. But it is certainly aſking too much to require the members of the Church to withhold from children in their ſchool education their CREED and their CATECHISM, their

BIBLE in fact, and their COMMON PRAYER BOOK, and "*to keep in the back ground*" all the *peculiar doctrines* which the Church holds sacred, for the sake of acquiring, by a cheaper, more expeditious, and pleasanter method, those branches of *learning* which children in charity schools *do acquire*, though by a more tedious process. For it should be remembered, that it is the *application* of talents, and not the *possession* of them, that is of real importance; and this is the great object of our *National System* in respect to the *learning* bestowed upon charity children. I am, however, ready to confess, that this end might be greatly promoted by the appointment of young men, educated upon Mr. Lancaster's plan, as *assistant teachers* to introduce his mode of *arrangement, classification*, &c. into charity schools of every denomination; by which means also these youths would have the opportunity of learning those things which would complete their qualifications as Schoolmasters in schools belonging to the Establishment.

"They might there learn, for instance, to instruct their future pupils, that there has always been upon earth a VISIBLE CHURCH, to which the CHURCH OF ENGLAND, *as a branch of the* HOLY CATHOLIC *or* CHRISTIAN CHURCH, *essentially* and *properly* belongs; that this Church is distinguished by having HOLY SACRAMENTS *ordained by* CHRIST HIMSELF, *as outward signs of heavenly blessings bestowed on mankind* by the grace of GOD *through* CHRIST, and *as means for obtaining an interest in these blessings*; that there is also in our Church AN ORDER OF MINISTERS *regularly ordained*, and many other *important truths*, of which there is no intimation in Mr. L.'s plan (nor indeed could it reasonably be expected that there would be any): yet these truths are required to be taught to young Christians according to the *National System*; of course those to whom the education of children and youth is intrusted by members of the *National Church*, should be acquainted with them. It is one thing to *tolerate* and entertain good will towards those who differ from us; another to give up our children to the tuition of those who would withhold from their knowledge what every parent who has an infant baptized is bound to have them taught."

We cannot take our leave of Mrs. Trimmer, without expressing our gratitude for her meritorious and successful exertions, on this important occasion; at the same time, we cannot forbear to add a wish, that in order to render the benefit of these exertions as extensive as possible, she would compress her remarks on Lancaster's plan of education, in a smaller compass, which might easily be done, and circulate them at a low price. After the present edition shall be sold, which, we trust, it speedily will be, perhaps this suggestion may be attended to by our respectable author.

Geographical Delineations: or a Compendious View of the natural and political State of all Parts of the Globe. By James Aikin M. D. 2 Vols. 8vo. Pp. 782. 12s. 6d. Johnson. 1805—6.

LORD BACON says that some histories are to be swallowed, some masticated and digested. But in order that histories, or any other books, may be masticated and digested there must be a previous taste or appetite for them. The mental taste or appetite is curiosity.

But

But all curiofity prefuppofes fome degree of knowledge. There are fome tribes of men, as the Laplanders, and the inhabitants of fome of the iflands lately difcovered on the pacific ocean, in fo rude and brutal a ftate as to have fcarcely any defire of knowledge of any kind. A gentleman who poffeffed the talent of compreffing truth into an aphoriftical and fometimes a paradoxical form, being afked by a perfon what courfe of reading he fhould prefcribe to his fon, replied "let him read what he pleafes." The father of the young man remonftrated againft fuch an unfriendly and fomewhat faucy anfwer. But the gentleman explained his meaning. The habits and ftate of the reader's mind is to be confidered in the firft place. What is one man's meat is another's poifon: and as phyficians generally allow and even prefcribe to their patients the kind of food that they like beft, fo that kind of reading which is liked beft is moft nutritious to the mind, and the moft falutary as well as palatable. This truth (a truth only as it relates to books not hoftile to religion or virtue), not always duly attended to, Dr. Aikin appears to have had fully in his view when he formed the defign of compofing and publifhing the prefent volumes.——Let the doctor fpeak for himfelf.

PREFACE.

"It is by no means the intention of this work to fuperfede either the common elementary books on Geography, or the more complete fyftems of that branch of knowledge. On the contrary, the reader's acquaintance with the firft is all along fuppofed, as eflential to the underftanding of the terms employed in defcription; and the utility of the fecond for the purpofe of exact and particular information can never be fupplied by a compendium of any kind.

"The precife object aimed at in thefe volumes is to afford, in a moderate compafs, and under an agreeable form, fuch a view of every thing moft important relative to the natural and political ftate of the world which we inhabit, as may dwell upon the mind in vivid colours, and durably impreſs it with juft and inftructive notions.

"In the profecution of this defign I have been guided by the two leading conſiderations reſpecting each country—what nature has made it, and what man has made it. Of theſe, the firft has taken the precedence, as pointing to circumſtances which can never fail to exert a certain effect; which ſurvive all temporary changes, and ſtamp an indelible character. The ſecond, however, is frequently of greater intereſt, and inculcates leſſons of more practical importance; it has, therefore, in the more civilized ſtates, occupied the largeſt ſhare of the deſcription. Both together have as much as poſſible been brought to conſpire in forming the characteriſtic ſtrokes of the ſketch.

"As the firſt requiſite in deſcribing a country is to indentify it, the boundaries of each have been traced with ſome minuteneſs; and it has eſpecially been conſidered as an object of conſequence to ſhow how far the great portions or maſſes into which nature ſeems to have divided the land upon this globe, coincide with the territorial diſtributions made by human policy. Thoſe grand features of country, mountains and rivers, have likewiſe been laid down with a degree of preciſion correſpondent to their geographical importance. Theſe details may, perhaps, to a curſory reader

appear

appear dry and tedious; but it is always ſuppoſed by the writer that they are illuſtrated by a good map; for, without ſuch a kind of pictured repreſentation, words muſt be very inadequate to convey the images required. Travelling in this manner with the eye and underſtanding conjointly, is an agreeable occupation, as well as the only ſure method of fixing ideas of locality in the memory.

"When the accompaniment of maps is confeſſed to be ſo eſſential to the proper uſe of this work, it might, perhaps, have been expected that they would have been given with it; but neither the ſize nor the price would have admitted of them, except upon ſo ſmall a ſcale as not to anſwer the purpoſe; and it may be preſumed, that few houſes in which attention is paid to inſtruction of this kind are unprovided with a modern atlas.

"I have not been very ſolicitous with reſpect to the order in which different countries have been treated of. Arrangement is of no great conſequence, except where it is founded upon a ſyſtem eſſentially connected with the ſubject; but there is no ſyſtematic reaſon why one part of the world ſhould be offered to the reader's conſideration before another. A commencement has been made with Europe, chiefly becauſe an European naturally regards his own quarter of the globe as the centre of all relations and compariſons, political and moral; and, indeed, its influence over the reſt ſeems to juſtify this precedence in rank. The other quarters have been taken in their uſual order; and the particular diviſions of each have followed each other according to contiguity, with a general courſe of progreſs from north to ſouth. Particular reaſons have produced occaſional deviations from this courſe; but it is hoped the tranſitions will commonly appear eaſy and natural.

"The main matter of this work is neceſſarily compiled from other books; and it would be eaſy to give a long liſt of works on geography, and voyages and travels, that have been conſulted. But this would be uſeleſs oſtentation; and I only requeſt that credit may be given me for having uſed due diligence and judgement in the collection of materials, and for having ſeriouſly attempted to diveſt myſelf of all partialities and prejudices which might give a falſe colouring to my delineations. The ſtyle I have always endeavoured to make my own; and I have freely indulged a ſpirit of reflection whenever I thought it could be employed to a good purpoſe.

"No particular claſs or age of readers has been in my view in this performance. If it prove anſwerable to my intentions, young perſons of both ſexes, at the period of finiſhing their education, may peruſe it with advantage, as a ſummary of what is moſt important to be remembered relative to the topics treated of; and it may afford compendious information and matter for reflection to thoſe of maturer years, who are deſtitute of time and opportunity for copious reſearch."

Our author commences his work with a general deſcription of the ſurface of the world; on which ſubject, as in every other part of this work, he is careful to begin with what is moſt ſimple, obvious and impreſſive, and to proceed by eaſy gradations or tranſitions, to what is leſs ſimple and obvious, and not ſo well calculated to make an impreſſion without ſome previous attention or obſervation. The ſketch he gives of the external, and moſt prominent, features of our globe is juſt, ſimple and comprehenſive, and therefore proportionably ſublime and beautiful.

"On

"On a general survey of the surface of this terraqueous globe, two circumstances can scarcely fail to strike the observer: the great proportion of sea, amounting at least, to two thirds of the whole; and the disproportion of land in the two hemispheres, that in the northern being more than double that in the southern. The latter in equality long maintained a persuasion among theorists, of the existence of large tracts of undiscovered land in the southern hemisphere; but the researches of modern navigators, especially of the celebrated Cook, have entirely done away this supposition, at least with respect to the latitudes corresponding to those in which the great masses of land on the northern side of the equator are situated.

"If the circumstances above mentioned be not exactly conformable to what our previous conceptions of creative design might lead us to expect, we have no reason to consider them as derogatory from the wise purposes of the Creator. The sea is peopled with animated beings as well as the land. As far as the interests of the human race are concerned, experience seems to prove that the quantity of land is fully adequate to any probable increase of mankind; for in all past periods, as well as at present, vast regions have remained either totally unoccupied by man, or very imperfectly possessed by him, although situated in climates the best adapted to his culture. The ocean, too, which an ancient poet has termed *dissociable*, has been rendered, by modern improvements in navigation, the readiest medium of communication between remote parts of the earth. The conveyance from Europe to China by sea is much easier than carriage by land one fourth of the distance; and a vessel will sooner circumnavigate the globe, than a caravan will travel the length of the Russian empire.

"Nothing can be more opposite to mechanical ideas of regularity, than the form and disposition of the land of the globe as moulded by the circumfluent ocean. Two main continents or continued tracts appear, of which, however, large parts are nearly severed from the rest, and the edges are singularly broken by projections and indentations. In many places, separations seem to have been entirely effected by the force of the water, producing the detached spots called islands; unless it be a more probable conception, that from a gradual shrinking of the fluid which once covered the whole globe, the elevated parts and prominent points of a subaqueous land have disclosed themselves as islands, peninsulas, and promontories.

"Of the the two continents, the larger, which from the earliest records of the world has been the seat of all science, was by the geographers of antiquity divided into three portions, usually called quarters of the world, and this distribution is still observed. The other continent, a new discovery, has been considered as a fourth quarter; and thus the number, as referring to parts of a whole, has been completed, although with great disproportion of the several parts. The islands have been adjudged to those quarters nearest to which they are situated.

"The ocean may, with respect to its universal communication, be regarded as one; but for geographical purposes it has been distributed into portions, relatively to the lands between which they are interposed, or their position with regard to the poles and circles of the globe. The greatest of these parts, constituting almost one half of the surface of the globe, has had the appellation of the *Pacific ocean*, from the tranquillity observed by navigators in crossing it in certain directions. It fills up the space betwen Asia and America, and is geographically divided by the equator into northen and southern: the northern may be said to be bounded by the strait between the two continents: the southern has no definite limit.

"Another

"Another great ocean is the *Atlantic*, flowing between Europe and Africa on the one ſide, and the eaſtern coaſt of America on the other. Northward it joins the *Arctic ocean*, an appellation given to the ſea between the northern ſhores of the old and new continent, and the north pole; an expanſe rather of ice than of water. An *Antarctic* ſea around the ſouth pole has alſo been marked by geographers, but no land has been diſcovered to give it a natural limit. The *Indian ocean* is that tract of ſea which lies between the ſouthern coaſts of Aſia, the eaſtern ſide of Africa, and New Holland. All the other ſeas may be conſidered only as arms or branches of theſe. The *Mediterranean*, however, flowing between the three quarters of the old continent, and communicating with the Atlantic only by a narrow ſtrait, may claim particular notice."

Dr. Aikin gives a brief, yet ſatisfactory ſketch of the quarter of the world in which we are moſt intereſted:—he then proceeds to Aſia.

As our author ſtepped over the Boſphorus and Archipelago from Turkey in Europe to Turkey in Aſia, ſo he begins his ſurvey of the African countries with Egypt, that region which is contiguous to Aſia. Having deſcribed the Continent, he gives ſome deſcriptions alſo of the iſlands of Africa, Madagaſcar, the iſles of Mauritius and Bourbon, the Comorna iſlands, St. Helena, the Cape de verd iſlands, the Canaries, and the Madeira iſlands. A group of iſlands which lies at too great a diſtance from either Europe or Africa to be reckoned as belonging to thoſe quarters of the world, yet proper to be mentioned in connection with thoſe laſt treated, is that of the Azores or Weſtern iſlands: from theſe Dr. A. proceeds to America.

Our author next gives an account of the geographical, phyſical, and political, comprehending in ſome degree the moral, ſtate* of North America, of Greenland conſidered as a part of North America, of Britiſh America, the united ſtates, and Spaniſh North America. From theſe he proceeds ſouthward, according to his deſign, for which he gives a very ingenious reaſon, (which the reader has ſeen in his general ſketch of Europe) to South America, the Spaniſh dominions there, the Portugueſe dominions, and the French and Dutch poſſeſſions. Having traverſed the Weſt Indies, and the South American iſlands, he paſſes from thence to the iſlands on the Pacific ocean, and finally to NEW HOLLAND. This account we ſhould extract for the entertainment of our readers, had we not, on former occaſions, given an ample diſcuſſion of this important colony.

If books of geography and ſtatiſtics were to be extended in proportion to the diſcoveries made of new regions, and in the geographical, phyſical, and political ſituations of others, long known, more or leſs, to the world, quartos would be heaped on quartos, and folios on folios. Voluminous compilations of this ſort may, no doubt, have their uſe to particular claſſes of readers, engaged in particular and ſome-

* It would have been perhaps a juſter title to have called this a Compendious View of the Natural and Moral State, &c. Politics is comprehended in morals; not morals altogether in politics.

times

times microſcopical inquires or purſuits. But there are ſome of them already by much too diffuſe for general readers, who could well excuſe the omiſſion of a great variety of memorandums reſpecting latitude and longitudes, currents, winds, tides, antiquities, revenues, and orders of knighthood, &c. &c. We are very much indebted to this author for ſelecting and arranging, with ſome taſte and judgment, from immenſe quarries of books of geography, voyages and travels, a kind of entertainment ſuitable to every deſcription of readers, both learned and unlearned; to the latter this work will communicate a very great variety as well as novelty of inſtruction and amuſement. It will excite as well as gratify their curioſity. The learned reader, ſeeing the whole of thoſe hallowed regions over which he has been accuſtomed to wander, brought together and delineated as in a map, neither on too large nor too minute a ſcale, will ſurvey it with ſatisfaction, greater than what might reſult from the peruſal of large volumes, where the relations and dependencies of things are not ſo readily perceived, as where the grand outlines of nature, phyſical, and moral, are brought together in compariſon with one another, and ſeen all of them together as one whole. There is not here any novelty in point of facts, and not much of any great importance in point of reaſoning or reflection. The facts were of neceſſity drawn from the reports of others; and it was facts, not ſpeculation that was the ſubject. But the ſtyle is very uniform and perſpicuous; the order or arrangement is admirable; and on the whole, it may juſtly be ſaid, that Dr. Aikin has built a very good new houſe out of old materials. The preciſe object at which he aimed in theſe volumes, he has attained in no ordinary degree. They afford in a moderate compaſs, and under an agreeable form, ſuch a view of every thing moſt important, relative to the natural and political ſtate of the world, which we inhabit, as may dwell in vivid colours on the mind, and durably impreſs it with juſt and inſtructive notions. On a careful peruſal of theſe Geographical Delineations we have diſcovered a few trifling errors, in regard to facts, and a few errors alſo in point of grammar. of the former we have an inſtance in Vol. I. p. 180, where it is ſaid of the Scotch Highlanders, that "they are ſo extremely attached to their lord and chieftains as to loſe every ſentiment of freedom in implicit obedience." They were ſo about half a century ago, when their lords and chieftains placed a greater value on the number and attachment of their tenantry, who were of the ſame clan with themſelves, and many of them their blood relations, whether regularly or irregularly, than on great rents: not ſo now, when their landlords force the poor peaſantry to emigrate by converting their lands into ſheep-walks. In fact, the Highlanders, when they have any property at all conſiderable, treat their landlord with a freedom and ſpirit, not always found among richer farmers in the low countries. When they have any cauſe for going to law with their landlords, they are even apt to be very litigious. The other characteriſtic features of the Highlanders, as delineated by Dr. Aikin, are drawn juſtly. "They are inclined to gloom and melancholy. They are hardy and brave,

brave, but deficient in the ſteady induſtry and active exertion, which belong to the German character." Of the grammatical inaccuracy before noted the reader will find an inſtance in Vol. I. p. 158. "Of the Britiſh iſles, two far ſurpaſs the reſt in magnitude: theſe are Great Britain and Ireland, *both of them* [meaning *each* of them] larger than any other iſland of Europe, the bleak and ſterile Iceland excepted." But on the whole our author is correct both in his ſtyle and matter.

The Nature and Properties of Wool illuſtrated, with a Deſcription of the Engliſh Fleece. By John Luccock, Woolſtapler. Pp. 360. 12mo. 5s. 6d. Harding. 1805.

ON the ſelf-evident importance of our flocks and woollen trade we ſhall not dwell; neither ſhall we ſtop to inquire what are the peculiar advantages or diſadvantages of treatiſes publiſhed by artiſans on their own profeſſions: their knowledge being generally more practical than theoretical conſequently leſs communicable on paper, the genuine merit of their works is of courſe frequently buried in a multiplicity of unmeaning words, that diſguſt the reader before he arrives at any original information. The preſent work, we fear, is no exception to this obſervation; and, however juſt and neceſſary it may be to preface a general view of wool with an account of laniferous animals, it is too intimately connected with the ſcience of Natural Hiſtory to be compatible with the active employment of an honeſt, induſtrious woolſtapler. We do not, therefore, blame Mr. Luccock for being ignorant of that ſcience, but for attempting a ſubject beyond his ſphere, and for diverting his attention from the principal object, a "Deſcription of the Engliſh Fleece," which he ſeems ſo well qualified to give. We of courſe ſhall paſs over his incoherent and vague obſervations on the laniferous animals of the different regions of the globe, his erroneous notions that the Moors improved the Spaniſh wool, and his futile objections to the honourable Board of Meſta in Spain. By the way, the letter is an example of writers, not confined to ſuch as our author, who boldly cenſure inſtitutions of which they have not one diſtinct idea. It is too an abuſe of terms to ſay that "the Moors were inhumanly extirpated from Spain." Of Engliſh wool, it is obſerved that, "from the eſtabliſhment of the woollen manufacture by the Romans, until the days of Alfred, it was moſt probably cultivated, although there is no hiſtorical document to prove that it was in any degree ſuperior to that of the continent." This is not quite correct; the author is miſled by the ſuperficial notions of Marſhal; there are many documents that prove the excellence of both Engliſh ſheep and wool during the eighth and ninth centuries. It is even known that Engliſh wool was ſent to the continent, when the ferocity of numerous invaders had obſtructed the manufactures at home. It is alſo on record that Engliſh ſheep were exported to Spain (hence the term *merino, i. e. marino*) between the years 8 and 900 when the Moors or Mauritanians had compelled the Chriſtians to ſeek refuge in the mountains

tains of the Aſturias, where they received ſupplies from this country. But theſe ſubjects would lead us from our preſent view, which is the actual ſtate of Engliſh wool, and the moſt probable means of improving it. Our author, after obſerving that ſome of the filaments of wool are flat, and others round, without knowing that they are laminous tubes to which they perhaps owe their contractile powers, called fulling, proceeds to mention the great importance of the yellow ſubſtance which is found in fleeces, principally near the ſhoulder and breaſt, and called yolk. This ſubſtance he conſiders eſſential to the production of fine wool, as it is always found in the greateſt abundance, not only in the fineſt fleeces, but in the fineſt parts of thoſe fleeces. He remarks that Vauquelin analyzed this yolk, and found it to be an animal ſoap, with potaſh for its baſis; but it ought to be remembered that thoſe experiments were made at the inſtance of Chaptal, then miniſter under Buonaparté, and that the experimentaliſt knew too well the character of the miniſter to direct his reſearches otherwiſe, than that they ſhould confirm the ſpeculations of his governor. It is not, then, ſoap that conſtitutes this yolk or yellow matter of a horny texture, but fragments of the animal's ſkin combined with perſpired matter, conſiſting principally of gelatin and phoſphorus. That it ſhould abound moſt in the warmer parts* of the animal is perfectly natural, as the cutaneous excrements are more copious in proportion to the rapidity or momentum of the circulation; and as the circulation of the extremities is much ſlower, ſo is the growth and deſquamations of the ſkin ſtill more ſo. Our author, perhaps miſtakes in ſuppoſing that the yolk contributes to the improvement of the wool, as its abundance is only a proof of the healthy ſtate of the animal; a circumſtance always eſſential to the production of a good fleece. The great depth and ſmall diameter of the articular pores produce tenuity of pile. It is, nevertheleſs, true that there is as great a diverſity in the quantity of yolk in ſheep, as there is in their fleeces, both of which muſt ever depend on the particular conſtitution and blood of the animal, and the latter in ſome meaſure on food and keeping. That uniform temperature has a powerful influence, we think unqueſtionable, and hence the neceſſity of keeping them in cool diſtricts, in warm climates, and in warm vales, in cooler regions: on this principle we can rationally account for the utility of ſmearing the ſheep with a mixture of tar and greaſe, which is no leſs comfortable to the animal than advantageous to the quality of the pile; this covering, retaining the inſenſible perſpiration, prevents all evaporation from the body of the animal, and thus obviates the conſequent ſenſation of cold. It is no leſs neceſſary to keep the wool as much as poſſible from being wetted or waſhed, and above all never to ſuffer a drop of water to touch the animal's ſkin. Such a temperate regular habit of life is the moſt advantageous to the animal economy, and

* The experiments of Dr. Parry, who it is ſaid, has grown fleeces of equal fineneſs all over the body of the ſheep, do not controvert the validity of principle.—Rev.

conſequently

conſequently the moſt likely to effect that uniform elongation of the laminous filaments, or laminous tube, which produces the fineſt and ſtrongeſt pile. It is by theſe means that we may expect the amelioration both of our flocks and fleeces; by a copious uninterrupted inſenſible perſpiration, this abundance of yolk, ſo much deſired by our author, will be inſured, the length, tenuity, and uniform ſtrength of the pile increaſed, and the fleſh of the animal improved and augmented. Hence the advantge of the Spaniſh *traſhumacions*, or drivings of their flocks from the warm plains of Andaluſia, to the cool mountains of Leon, by a circuitous rout, often above 800 miles, twice a year. To this circumſtance of temperature, rather warm* than cold, we ſhould wiſh particularly our Engliſh ſhepherds to attend, and to deviſe ſome practicable means of preſerving their flocks, eſpecially in the northern and mountainous diſtricts, from the chilling blaſt and famiſhing ſnows of winter. Humanity as well as intereſt ſhould dictate a much greater attention to the winter nouriſhment of theſe delicate creatures, than has hitherto been given in the above diſtricts. As to the ſoap of wool, ſo much talked of by Chaptal, it ſeems to be only the blood of the pile, a fluid poſſeſſing many analogies with the bile, and probably receiving all its ſoapy qualities from that excrement. Perhaps ſome future experiments may indeed identify its ſameneſs with that fluid, which Fourcroy erroneouſly called an animal ſoap, but which contains one-ſeventeenth its volume of a peculiar ſubſtance.

Mr. Luccock, whoſe perſonal experience appears as conſiderable as his obſervations are judicious, obſerves that the fleeces of ſheep paſtured on chalky ſoils have the pile hard, dry, and even ſomewhat brittle. This is doubtleſs occaſioned by the abſorbent nature of the calcareous earth; and it is worthy the conſideration of wool-growers in thoſe diſtricts, to try the uſe of ſalt and water, as practiſed in Spain where the ſoil is of a ſimilar quality. But if ſuch paſturage be injurious to the ſtrength and beauty of the pile, marſhy and humid diſtricts are ſtill more ſo to its fineneſs and delicacy. The author has indeed made ſome very appropriate reflections on the different kinds of paſture, and the neceſſity of adapting the various breeds and croſſes to them, but his remarks relate rather to the contiguity of the market, and the local demands of the manufacturer, than to the unchangeable nature of the climate, and the propriety of cultivating that race which may beſt ſuit its peculiarities: a circumſtance neceſſarily of primary importance to the ſheep-farmer. As many of our readers may not have a ſufficiently accurate idea of the preſent buſineſs of a woolſtapler, we ſhall extract the author's account of it, as introductory to his technical deſcription of the qualities of wool.

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* The ancient practice of *cotting* ſtill followed in Herefordſhire, is perhaps one of the cauſes that renders the wool of that country ſo much ſuperior to any other in England, not produced from the mixture of foreign blood.

" When

"When the fleeces are ſeparated from the back of the ſheep, they are invariably found to contain a variety of different kinds of wool very frequently ſuitable to the fabrication of articles, very diſſimilar in their nature, and adapted to proceſſes in the manufacture, of a deſcription totally different from each other. The chief buſineſs of the ſtapler is to ſeparate the portions of the mingled maſs, to diſtribute them in their proper order, and to ſupply the manufacturers with a peculiar kind of wool required by the goods which each of them makes. This employment is very different from that which occupied the ſtapler's attention in the 13th, and two following centuries, when he was engaged only in exporting to foreign markets, the fleeces of his country, almoſt if not entirely without aſſortment. At preſent his occupation conſtitutes him the agent of the manufacturer, or rather in his hands, wool paſſes through the firſt ſtage of the proceſs adapted to render it uſeful; and it becomes his buſineſs and his intereſt to watch the ſtate of trade, to notice the changes in the demand for different articles, to remark the nature and the qualities of the wool, and to point out to the grower the properties of the fleece, which are ſucceſſively of ſuperior or of ſmaller importance. The art of ſorting wool, almoſt unknown a few centuries ago, has been very conſiderably improved during the laſt hundred years; and as the diviſion of labour in moſt other branches of manufacture contributed to their advancement, ſo in the fabrication of woollens it has produced very eſſential benefits. Thoſe imperfectly acquainted with their buſineſs ſhould always recollect, that in every intermixture of coarſe and fine wool it is impoſſible to prevent the firſt from forming the exterior of the thread and the ſurface of the piece, ſo that in all ill-performed ſorting only the worſt portion of the wool becomes viſible when paſſing through the manufacturer's hand."

The author proceeds to detail the qualities and denominations of the different diviſions, in which Staplers divide the fleece, after rejecting the ſhort hairy parts fit only for upholſters, &c. To aſcertain the preciſe quality of each denomination, he calculates, by means of a microſcope, the number of hairs or piles contained in an inch, which he conſiders as unity, or a ſtandard for the diameter of the pile. They are thus eſtimated:

"*Better livery* required 600 piles to cover an inch; *fine grey*, 720; *ſeconds*, 800; *downrights*, 920; *head*, 1000; *ſuper*, 1160; *picked-lock*, 1280; *choice*, 1400; a ſample of moderately fine Spaniſh wool reached 1600. Theſe numbers are the average of ſeveral repeated meaſurements, and are conſidered by me as the ſtandard of the ſorts to whoſe names they are affixed.

"The ſtapler is perpetually urged to ſearch for wool of a ſuperior quality, by the increaſing demand for goods of the moſt delicate texture. This ſhould induce the grower to collect from his flocks, fleeces diſtinguiſhed by their ſuperior excellency. The conſumption of Spaniſh wool amongſt us ſtrongly evinces that when a taſte for fine cloths prevails, the materials will be obtained by the manufacturer, even though the uſe of them tend to diſcourage our own wool-growers, and to ſupercede the neceſſity of our native produce. Nor is there any danger to be apprehended, leſt the cultivation of fine wool ſhould leave our coarſer fabrics without the ſupply which they require, for the richer ſoils of the kingdom will continue to be ſtocked with a race of ſheep, whoſe pile will not for many ages be adapted to delicate

manufactures; and in proportion as farms improve in the low lands of Scotland, and almoſt through every diſtrict in Ireland, we may expect that the fleeces they yield will be better adapted to thoſe purpoſes for which the middle wools of England are at preſent employed. If neceſſary, the greater facility of importing the coarſer article is evident."

Theſe remarks merit the attention of all farmers who occupy light or elevated ſoils, in ſituations where the fleece is more valuable than the fleſh of the animal. The advice is prudent and judicious, although it ſeems to favour the indulgence of luxury. It may be objected, however, that it is always better to depend on our internal reſources for neceſſaries, and on foreigners for what are luxuries. This indeed would be found policy were our manufactures limited to our own conſumption; but as they are capable of being indefinitely extended in proportion to the extent of our commercial intercourſe, it is much more advantageous to barter a ſmall portion of our fine manufactures for a great quantity of coarſe raw material, than to be obliged to give large quantities of our coarſe manufacture for a trifling parcel of finer raw material. There is, too, another advantage attending this plan, that it precludes the poſſibility of competition, by combining fineneſs of texture with ſuperiority of fabric, which will ever maintain the juſt pre-eminence of Engliſh manufactures in foreign countries.

We have already noticed the author's inability to account for that peculiar contractile or ſhriveling quality which gives to wool a ſuperior capacity for feeting or fulling *; a quality ſo eſſential to the production of a long thread, and to the delicate appearance of the cloth. His deſcription of it, however, may tend to ſtimulate farther inveſtigation.

"In ſome of the finer kinds of wool poſſeſſing this ſhriveling property in a high degree, the chord ſubtending the arch, is ſometimes not longer than the 100th part of an inch; but in thoſe of an inferior quality, where the curvature is not of the moſt valuable kind, the chord, or diſtance between one extreme point of the curve and the other, will meaſure the 16th and ſometimes even the 8th part of an inch."

Mr. Luccock preſents his readers with the following table, as the moſt correct eſtimate hitherto made.

"The average quality,

Of ſhort wool is one inch divided by	871, (piles)	value 15l. per pack
Of ſhort fleeces,	885,	
Of long wool,	600,	value 13l. ditto.

* We might here remark that, making ſome experiments on dying unſcoured wool a few years ſince, this quality was totally deſtroyed by keeping it ſome time in a liquid at the temperature of boiling water. The wool became ſomewhat brittle, and was no more capable of fulling than common hair.—Rev.

To

Total value of English wool.

245,290 packs of	short wool at	15l. per pack,	£. 3,679,350
137,228 do.	long do.	13l.	1,783,964
10,718 do.	lamb's do.	10l.	107,180
393,236 packs.		Total	£. 5,670.494

The slaughter of short-wooled sheep is - -	4,221,748 per an.
Carrion of do. - - - - - -	211,087
Slaughter of long-wooled sheep, - - -	1,180.413
Carrion of do. - - - - - -	59,020
Slaughter of lambs, - - - - -	1,400,560
Carrion of do. - - - - - -	70,028
	7,142,856
The number of lambs yeaned per annum is -	7,002,802
Annual decrease in England - - - -	140,054

"The general average fleece of England is nearly 4lb. 3oz.; average fleece of short wool, 3lb. 4oz.; ditto, long wool, 7lb. 10oz. The average stock of sheep upon an acre of ground appears to be nineteen thirty-second parts, or nineteen sheep to thirty-two acres: according to the estimates of farmers, in round numbers, there are only three sheep to four acres, or three-fourths per acre. The total number of wool-bearing animals, in England and Wales, amounts only to 26,150,463, depastured on 32,352,000 acres of ground, and yielding 393,236 packs of wool annually."

This calculation is very different from all preceding ones; six hundred thousand packs, and forty-seven millions of acres, being the estimate adopted even by a late Committee of the House of Commons. It has indeed since appeared that that Committee was designedly deceived by false depositions. Our author's estimate of the number of acres is reduced from Cary's Atlas, but we would suppose thirty-four millions of acres more correct: the number of sheep is deduced from the principle laid down in the View of Agriculture in Middlesex, "that the whole stock of sheep is composed of nearly fourteen ewes to twenty-four others; that the former are killed at five, and the latter at three years of age; and that the amount of those which die carrion, or by disease, is equal to one twentieth of those which pass under the knife." The fleece of those slaughtered is calculated at half the average one. These calculations are worthy of serious consideration on account of the author's personal experience; and it appears that he has successfully contended for the accuracy of his estimate of the actual number in Suffolk, with the industrious Secretary to the Hon. Board of Agriculture. It is impossible to notice all the important or useful observations scattered through this volume, yet the following ought not to be overlooked.

"So long as the demand for worsted goods continues both in the eastern (Levant) and western markets, the farmer may rest assured that fleeces of a

long, found, and tough ſtaple, will be in requeſt. If he need any conviction reſpecting the value of Malta to the trade for Engliſh worſted goods, let him compare the price of long-wool in the ſummer before the battle of Aboukir, with that which it ſold for in the next ſeaſon, and he will find the moſt ample ſatisfaction."

From the extracts and obſervations we have made, it will appear that much diverſe and ſcientific knowledge is neceſſary to the production of a complete treatiſe on wool. This is ſtill a deſideratum. Whenever the improvements of the fleece enable the woollen manufacturer to diverſify his manufactures according to the reigning faſhions, there can be no doubt of his meeting the moſt ample encouragement in every quarter of the civilized world. The work of our author, who ably expoſes the abſurd notion of combination among ſtaplers, will doubtleſs contribute to the intereſt of this ancient manufacture; and although its utility is conſiderably diminiſhed, by its want of order and arrangement, it abounds in important facts and intereſting obſervations.

An Enquiry into the Nature and Cauſes of the Wealth of Nations.

(Concluded from Vol. XXII. P. 367.)

HAVING accompanied or followed Mr. Playfair in the character of the biographer and in ſome meaſure the critic, and the continuator of Dr. Smith, we now proceed to go along with him in what forms by far the greater part of his ſhare in the preſent publication, his annotations: of which the moſt prominent feature is, that they indicate the moſt perfect candour, as well a very ingenious turn of thinking, and obſerving on what paſſes before us. Though Mr. Playfair, who knew Dr. Smith perſonally, as well as in his writings, was attached to his perſon, as well as an admirer of his talents and accompliſhments, he is not more ready to ſupport and illuſtrate his principles when he conceives them to be right, than to point out the places in his work that he conſiders as erroneous. His reaſons for thinking ſo are given with modeſty, but with a degree of confidence, or conviction, inſpired by matters of fact that had not fallen within the ſphere of Dr. Smith's obſervation, though extremely various and extenſive. Indeed he could not be made acquainted with facts or events poſterior to his death: for it is partly on theſe, that is, it is on the foundation of ſome of theſe, as well as on thoſe that preceded, that Mr. Playfair, in his notes, differs in opinion from the original writer. But it is not only in regard to matters of fact that our annotator ſometimes differ in ſentiment from the original, but alſo, in ſome inſtances, in the matters of reaſoning, that is, though he does not controvert the facts on which Dr. Smith veſts his principles or premiſes, he ſometimes differs from him with regard to the proper concluſions. But—

"Though the writer of the notes has differed from Dr. Smith on ſome very material points, he has endeavoured to ſhew that the errors he wiſhes

to point out are either owing to wrong information, want of information, or ſome circumſtances unconnected with the general principles on which the work is conducted.

"The definitions and firſt principles from which Dr. Smith ſets out, are generally drawn up with great accuracy and preciſion. On an intricate ſubject, and with a mind overflowing as his was with information on every branch of it, there is no wonder if he has ſometimes digreſſed, and ſometimes been diffuſe. But he will always have the honour of being the firſt writer who has reduced to a regular form and order, the moſt intricate, and one of the moſt important ſubjects that can attract the attention of mankind; a ſubject, too, intimately connected with their general proſperity, and happineſs."

We perfectly agree with Mr. Playfair that this is *the moſt* intricate and *one of the moſt* important of all ſubjects. The ſtudy of the abſtract ſciences however ſublime is not intricate. In mathematics one proceeds at his leiſure, by patient attention, ſtep by ſtep, from one thing to another, with perfect certainty, as well as with eaſe, if he poſſeſſes common ſenſe, and a ſound underſtanding, and be not in too great haſte: that is, if he do not haſtily paſs over any one propoſition, one link in the chain, without thoroughly comprehending it. There is, indeed, in mathematics, unbounded room for combination or invention, but to apprehend the demonſtration ſet before him, common ſenſe, a ſound underſtanding, and patience are alone ſufficient. As to pneumatology, there is indeed a great intricacy and confuſion. But this ariſes not from the nature of the ſtudy ſo much as the ambiguity of terms, and above all, an improper method of inveſtigation. Metaphyſicians, to uſe the image of Lord Bolingbroke, like the builders of Babel have ſoared ſo high that they have fallen into a confuſion of tongues, and do not underſtand one anothers language. But the adoption of a better or generally intelligible nomenclature, and above all the application of the Baconian, or legitimate method of philoſophizing, to metaphyſical ſubjects, which has begun to take place, may perhaps facilitate the progreſs of diſcovery as it has done in natural ſubjects. Though it requires not a little ſubtlety or acuteneſs, as well as patient attention to turn the eye of the mind inward, and to keep it fixed on its own operations, yet there is nothing of intricacy in this, any more than in having the conduct of the mind and heart, the influence of the paſſions, and the wanderings and errors of the underſtanding, ſeduced by the paſſions, as developed in hiſtory, and the lives of other men. There is nothing ſo intricate and difficult even here, as in an Inquiry into the Nature and Cauſes of the Wealth of Nations, where ſuch an infinite variety of facts and circumſtances, and theſe circumſtances too often changing, are to be taken into the account. It is alſo true, that though Dr. Mandeville be certainly the great father of the true Philoſophy of National Œconomy, Dr. Smith is the firſt writer who "has reduced it to a regular form and order."

In confirmation of what has been now ſaid of our annotator, and for

the amuſement (for in original and ſhrewd obſervation on common occurrences, there is a great deal of amuſement) as well as information of our readers, we ſhall ſelect the following notes.

Dr. Smith ſays, Book i. chap. 2,

"Whether the diſpoſition to track, barter, and exchange one thing for another be one of thoſe original principles in human nature, of which no farther account can be given; or whether, as ſeems more probable, it be the neceſſary conſequence of the faculties of reaſon and ſpeech, it belongs not to our preſent ſubject to enquire."

NOTE, *by* Mr. PLAYFAIR.

"Perhaps the diſpoſition to barter or trucking, which manifeſts itſelf at a very early age, inſtead of being an innate propenſity, or original principle, is a combination of the innate principle of covetouſneſs, or a wiſh to poſſeſs, (which manifeſts itſelf at a ſtill earlier age,) and the means neceſſary for poſſeſſion. A child, in its earlieſt infancy, will graſp at and cry for a toy, but has no idea of barter. Neither have ſavages, when they have the power to take, the wiſh to exchange. Barter then ſeems only to ſupply the place of power to take, and in children is wonderfully ſeconded by the love of change and variety. The toy of yeſterday is eagerly exchanged for the bauble of to-day, which will be ſacrificed for a ſtill greater bauble to-morrow. Soldiers who enter a conquered country never ſhew any diſpoſition to barter, but univerſally to plunder or ſeize; exchange only ſeems to take place where power is wanting."

Dr. Smith puts the queſtion, ſpeaking of water-carriage, chap. iii. p. 30,

"What goods could bear the expence of land-carriage between London and Calcutta?"

NOTE.

"Goods are carried from London to Calcutta, by ſea, (equalizing the outward and home voyage,) for twelve ſhillings a hundred weight, or a penny farthing a pound, which is the price from London to Leeds, a diſtance of only two hundred miles by land-carriage.

Dr. Smith on the origin of the uſe of money ſays, chap. iv. p. 36,

"There is at this day, a village in Scotland, where it is not uncommon, I am told, for a workman to carry nails inſtead of money to the baker's ſhop, or the alehouſe."

NOTE.

"The practice here alluded to, of nails paſſing as money, may thus be explained:—In places where nails are made, or nailing diſtricts, there are factors, or perſons who purchaſe and collect nails from the makers, who are the moſt indigent claſs of mechanics. They furniſh the poor nailers with iron nail rods, or ſmall flit bars, to work up into nails; and during the time they are working, give them a credit for bread, cheeſe, and chandlery goods, which they pay for in nails when the iron is worked up.—Nails have indeed two properties that are eſſential to money. Their value is known from their ſize and number, or weight; and they are diviſible into all poſſible quantities: and though they may therefore be paid away by the indigent maker with more eaſe than other produce of his hands, yet one tranſfer or two of property does not intitle it to be called money.

money. All commodities divisible, and of a value easy to ascertain, must serve as the means of procuring the necessaries of life, when in the hands of indigent persons, who cannot always wait for a regular market—In the nailing districts of England, the dealers in nails who sell chandlery, are called bread and cheese factors; and they generally impose most unwarrantably in price, quality, and weight, on the poor nailers."

Dr. Smith observes, chap. vii. p. 90,

"That in some employments the same quantity of industry will, in different years, produce very different quantities of commodities; while in others it will produce always the same, or very nearly the same. It is only the average price of the one species or industry which can be suited in any respect to the effectual demand; and as its actual produce is frequently much greater and frequently much less than its average produce, the quantity of the commodities brought to market will sometimes exceed a good deal, and sometimes fall short a good deal of the effectual demand."

NOTE.

"Something is also to be set down for the different nature of commodities, some being perishable some not. Butter, and provisions that can be preserved by salt, are perishable in so far as they diminish in value, as well as in cases where consumption cannot be diminished or suspended.

"Articles of a nature to be created at will, and for which there seldom can be any general or pressing demand, seem to require being classed under another head from those for which the demand is pressing, and of which the quantity existing cannot be increased in time to supply that demand. The former can seldom rise to a market price that is much above the natural price; the other may. Thus ribbons, for example, watch-chains, toys, trinkets, or even woollen or linen cloth, can seldom rise for a length of time above the natural price. Corn and butcher's meat may, however, do so for years together.

"From this it evidently arises, that in reasoning on the sale and price of articles, they must be arranged in different classes.

"1st. Articles that can be created in any quantity according to the demand.

"2d. Articles that cannot be produced beyond a certain quantity, but of which the demand may be regulated and reduced by the quantity that is produced.

"3d. Articles of first necessity, and that are perishable.

"4th. Articles of first necessity that are not perishable.

For those see the supplementary chapter to book 1st."

Mr. Smith observes, chap. viii. p. 131, that

"In dear years too, poor independent workmen frequently consume the little stocks with which they had used to supply themselves with the materials of their work, and are obliged to become journeymen for subsistence. More people want employment than can easily get it; many are willing to take it upon lower terms than ordinary, and the wages of both servants, and journeymen frequently sink in dear years."

NOTE.

"Mr. Smith in this case, [meaning we presume on this subject] as well as in that of bearing increased taxation, puts nothing down for that great spring of industry—necessity. The human being, placed between labour

and want, regards them both as evils, and avoids each as much as poſſible: he his, however, obliged to come to a compromiſe with both, and ſettles the matter the only way poſſible, by increaſing the quantity of labour, to diminiſh the pain of want; and this he does rather more than in the equal proportion, for the diſagreeableneſs of labour diminiſhes with its continuity. Workmen in times of plenty indulge in idleneſs, and then labour of every ſort becomes painful. When there are no ſuch intervals, it on the contrary ceaſes to be diſagreeable. The dear years, 1798, 1799 and 1800, were remarkable for the increaſe of foreign trade and home manufactures; and it is clear, that, if the price of ſubſiſtence doubles as it did in theſe years, thoſe who labour at manufactures muſt either reduce their conſumption, increaſe their induſtry, or augment the price, and probably they do a little of each."

Dr. Smith ſays, chap. ix. p. 143,

"The great property which the Dutch poſſeſs in the French and Engliſh funds; and the great turns which they lend to private people in countries where the note of intereſt is higher than in their own, are circumſtances which no doubt demonſtrate, the redundancy of their ſtock, or that it has encreaſed beyond what they can employ with tolerable profit in the proper buſineſs of their own country: but they do not demonſtrate that the buſineſs has decreaſed."

NOTE.

"In no part of the work is there ſo great an error as this, all countries that have been rich, and are ſinking to decay, lend money on good ſecurity to foreign nations; this is one of the ways that capital leaves a country. Amſterdam, Venice, Genoa, Cologn, Antwerp, and the States of Flanders, all lent money to foreign powers. France, Ruſſia, and Sweden, are proofs of this yet; except Amſterdam, all the others were quite fallen in point of general wealth. When induſtry falls off, capital emigrates, and ſeeks employment in another country, but the proprietor of the capital is very often induced to remain, from three cauſes: attachment to his own country, the impoſſibility of ſelling his immoveable ſtock without loſs, and the cheapneſs of living; ſo conſiderable are thoſe two inducements in a decayed town, if the ſituation is good and the laws tolerable, that even ſtrangers come from other places. Houſe-rent and living are far below their natural price—Antwerp was a moſt ſtriking inſtance of this. Large houſes did not let to produce 1 per cent. for the money it would coſt to build them. In every city that is not falling to decay, they muſt produce at leaſt conſiderably more than the legal intereſt of money; in London 8 or 9 per cent. is common, and in New York and moſt increaſing towns in America, 15 or 20 per cent. A houſe that might have been rented at Antwerp eight years ago for 30l. would not be let in New York for leſs than 6000 dollars, or in London for leſs than 400l.—The diminution of individual capital, and the decay of general trade, are quite different in ſome caſes, and at all events, the lending to a foreign country is a proof that the induſtry is not equal to the capital. As trade and manufactures in general, produce more than the intereſt of money lent, it is only when they can be carried no further that people becomes lenders, therefore, in every caſe their being ſo, leads to a preſumption that the country is going to decline or has already done ſo."

Dr. Smith ſays, chap. ix. p. 151,

"The high rate of intereſt among all Mahometan nations is accounted for

for by Mr. Monteſquieu, not from their poverty, but partly from this, and partly from the difficulty of recovering the money."

NOTE.

"Mr. Monteſquieu overlooked another cauſe, which is, that the profits on trade in Mahometan countries being much greater, the lender is inclined to demand higher intereſt, and the borrower is enabled to pay it. The fact is, that trade in thoſe countries is nearly on the ſame footing that it was in Europe three centuries ago."

Dr. Smith ſays, chap. ix. p. 154,

"Our merchants and maſter-manufactures complain much of the bad effects of high wages in raiſing the price, and thereby leſſening the ſale of their goods both at home and abroad. They ſay nothing concerning the bad effects of high profits. They are ſilent with regard to the pernicious effects of their own gains. They complain only of thoſe of other people."

NOTE.

"This concluſion has been ſtrongly verified ſince the French revolution, which having abſorbed nearly all the monied capital, has raiſed the intereſt of money to an enormous height, and conſequently the profits of ſtock. An ell of cloth of Sedan or Louviers, is now ſixty livres, that was but thirty before, though wages have increaſed but little, and the raw material not much. This extravagant price ſeems to ariſe chiefly from the high profits on ſtock in a country where its quantity is ſmall and the demand for it great."

On the ſubject of wages and profits in the different employments of labour and ſtock, Dr. Smith ſays,

"Pecuniary wages and profits are every where in Europe extremely different, according to the different employments of labour and ſtock. But this difference ariſes partly from certain circumſtances in the employments themſelves, which either really, or at leaſt, in the imaginations of men, make up for a ſmall pecuniary gain in ſome, and counterbalance a great one in others; and partly from the policy of Europe, which no where leaves things at perfect liberty."

In the enumeration of theſe circumſtances, Dr. Smith has not attended to one which is not a little curious and important; but which is noticed by Mr. Playfair.

NOTE.

"In countries where the people are too poor, or too careleſs, to teach their children a trade, the proportion between the wages of common labour, and of workmen who have learnt a trade, are [is] very different. In Ireland, the latter can earn three times as much as the former. In England, nearly about one half more. The numbers of Iriſh and Scotch who come to London are very great; moſt of the Iriſh are common labourers, of the Scotch not perhaps one."

Dr. Smith, chap. x. p. 167, ſpeaking of the exorbitant rewards of players, opera-ſingers, opera-dancers, rope-dancers, &c. ſays,

"It ſeems abſurd at firſt ſight, that we ſhould deſpiſe their perſons, and yet reward their talents with the moſt profuſe liberality. While we do the one,

one, however, one muſt of neceſſity do the other. Should the public opinion, or prejudice, ever alter with regard to ſuch occupations, their pecuniary recompenſe would quickly deminiſh. More people would apply to them, and the competition would quickly reduce the price of their labour. Such talents, though far from being common, are by no means ſo rare as is imagined. Many people poſſeſs them in great perfection, who diſdain to make this uſe of them; and many more are capable of acquiring them, if any thing could be made honourable by them."

NOTE.

"This is proved both by the players and ſoldiers on the continent of Europe, who being conſidered as more honourable than in this country, ſerve for ſmaller pay. The moment a perſon becomes a player, or a common ſoldier, if his friends are reſpectable, it is attended with regret: although, if he ſhould riſe to eminence in either line, he may be conſidered as a credit and honour to his family: but this ſeldom can be known or expected at the firſt embracing either profeſſion. On the continent the caſe is totally different, and not only is the pay much lower, but the numbers wanted much more eaſily obtained. When the revolution broke out at Paris, and all people were free to open theatres, thirty-two play-houſes were at one time opened, and actors were found in abundance for them all."

Dr. Smith ſays, chap. x. p. 181, the profits on new manufactures are,

"Sometimes very great, and ſometimes, more frequently, perhaps, quite otherwiſe; but in general they bear no regular proportion to thoſe of other old trades (meaning when new manufactures have become old) in the neighbourhood."

NOTE.

"The manner in which prices diminiſh as buſineſſes become old, is more viſible and eaſily to be traced in the Birmingham manufactures than any others in this country. The original, or firſt price, when a new pattern of a button, &c. is invented (the whole value of which conſiſts nearly in labour, or the ingenuity of the tools), is continually preſerved; the price is diminiſhed, however, by giving a diſcount, and that diſcount increaſes to 30, 40, and in ſome caſes to 90 per cnt. The firſt are monopoly prices; for in matters of faſhion, priority in taſte gives a temporary monopoly to the inventor. The diſcount prices are thoſe of free competition, but the monopoly prices are not the profits of the maſter alone, workmen come in for their ſhare. About 40 years ago, when fine poliſhed ſteel buttons and toys came in faſhion, a ſtrong proof of this was witneſſed at Birmingham.

"The buttons are ſtuck on a large board, reſembling a draft-board, in which are 144 or a groſs of holes, filled with cement of roſin and pitch, to admit the ſhanks and hold the buttons faſt, after undergoing a previous operation of grinding very ſmooth, on a metallic lap, the fine poliſh is given with the human hand, with a little fine putty and oil; the price uſed to be enormous, and a workman or workwoman poliſhing a groſs at a time, got two guineas a week merely by rubbing with the palm of the right hand. This continued more than a year, when a great manufacturer of the article told one of thoſe who contracted to poliſh, and had a number of perſons under him, that the prices were too high, that they muſt be reduced; the man at firſt pleaded his cauſe, and ſaid it could not admit of much, if of any reduction—at laſt finding his employer determined, he ſaid, 'Sir, I know

you

you will keep your word. If I make a reduction to your mind, will you promiſe not to alter the prices again for one year.'—'Yes,' ſaid the maſter, 'I will promiſe that.' 'Well then,' returned the other, 'will you be ſatisfied if, for the future, I work at half price?' 'Yes, certainly I ſhall.' 'And you will not alter the prices for a year.' 'No, certainly.' 'Very well,' ſaid the other, 'it is a bargain, my people ſhall poliſh with two hands inſtead of one.' They did ſo, and by throwing the weight of the body on their hands they did more than four times their former quantity of work."

Dr. Smith obſerves, that the

"Unproſperous race of men, commonly called men of letters, are pretty much in the ſituation which lawyers and phyſicians probably would be in, upon the ſuppoſition that as great a number of theſe, as of the candidates for benefices and preferment in the Church, were educated at the public expence (in which caſe the competition would ſoon be ſo great as to ſink very much their pecuniary reward). In every part of Europe the greater part of them have been educated for the Church, but have been hindered by different reaſons from entering into holy orders *. They have generally therefore been educated at the public expence, and their numbers are every where ſo great, as commonly to reduce the price of that labour to a very paltry recompence."

Moſt true.

NOTE.

"Perhaps Mr. Smith has overlooked one circumſtance in ſpeaking of men of letters. To ſucceed in that career a man muſt have ſome natural talents; education alone will not do any more than for a painter, a muſician, or any of the fine arts, which thoſe who follow, without genius, find but very indifferently paid. A ſhoe-maker is a much better trade for a man, of no natural genius, than a painter or muſician. The ſame muſt be, and is, the caſe with all the fine arts; the man of letters, indeed, labours under one additional diſadvantage, he cannot always find a ſubject to write upon, and when he does, the copies are ſo multiplied that he can never repeat the ſame labour, be it ever ſo excellent a performance; but, a muſician may play the ſame air a thouſand times, and a painter may copy the ſame ſubject for half a year together."

Dr. Smith, chap. xi. p. 235,

"Good roads, canals, and navigable rivers, by diminiſhing the expence of carriage, put the remote parts of the country *more nearly* on a level with thoſe in the neighbourhood of a town. They are on that account, the greateſt of all improvements. They are, advantageous to the town, by breaking down the monopoly in the neighbourhood."

NOTE.

"Mr. Smith here allows, that the country round a town monopolizes the market, and all the facilities poſſible to be given, though they may increaſe the number who ſhare in the monopoly, can never break it entirely down,

* The Doctor might have added, or, having ſo entered, have quite the church profeſſion, in conſequence of diſappointment, of expected preferment.

or

or do it entirely away. This is one argument againſt the doctrine of the impoſſibility of regrating and foreſtalling."

Dr. Smith, Book II. chap. iii. Vol. II. p. 14,

"Parſimony, and not induſtry is the immediate cauſe of the increaſe of capital. Induſtry, indeed, provides the ſubject which parſimony accumulates. But whatever induſtry might acquire, if parſimony did not ſave and ſtow up, the capital would never be the greater *."

Dr. Smith, chap. iii. p. 21,

"Though the principle of expence prevails in almoſt all men upon ſome occaſions, and in ſome men upon almoſt all occaſions; yet in the greater part of men, taking the whole courſe of their life at an average, the principle of frugality ſeems not only to predominate, but to predominate very greatly."

NOTE.

"This obſervation is true; but like all other general ones ſubject to ſome exceptions. A whole country is ſometimes liable, as well as an individual, to become idle, profuſe, or ambitious of other objects than wealth. Avarice ſometimes alſo counteracts itſelf, by rendering thoſe who poſſeſs money timid, and unwilling to venture it but on the beſt ſecurity; and as induſtry does not afford the moſt plauſible ſecurity, ſuch prefer mortgages, public funds, &c. and it is evident all the money in both caſes goes to maintain unproductive labourers; and a country may become poor where all the individuals are very economical."

Dr. Smith, chap. iii. p. 21,

"Great nations are never impoveriſhed by private, though they ſometimes are by public prodigality and miſconduct. The whole, or almoſt the whole of the public revenue, is in moſt countries employed in maintaining unproductive hands: Such people as they themſelves produce nothing, are all maintained by the produce of other mens' labour. When multiplied, therefore, to an unneceſſary number, they may, in a particular year, conſume ſo great a ſhare of this produce, as not to leave a ſufficiency for maintaining the productive labourers who ſhould reproduce it next year. The next year's produce, therefore, will be leſs than that of the foregoing, and if the ſame diſorder ſhould continue, that of the third year will be ſtill leſs than that of the ſecond."

NOTE.

"A great and terrible example of this was ſeen in France in the four firſt years of the revolution. Military ſhows, political diſcuſſions and quarrels firſt, and then a terrible war, put nearly a ſtop to productive induſtry, while by means of paper money every thing conſumable was extorted from the proprietor; ſo that in 1796, except lands and houſes, every thing nearly was conſumed. Cattle were wanting for agriculture; the granaries and warehouſes were empty; even part of the furnitnre was conſumed as firewood, to ſave the labour of cutting and carrying.

* This is coming to the point that ſhould have been noticed at firſt, in the diſtinction between productive and unproductive labourers.

Dr.

Dr. Smith, chap. iv. p. 47,

"The ordinary market price of land depends every where upon the ordinary market rate of intereſt. When intereſt was at ten per cent. land was commonly ſold for ten and twelve years purchaſe. As intereſt ſunk to ſix, five, and four per cent. the price of land roſe to twenty-five, and twenty, and thirty years purchaſe. The market rate of intereſt is higher in France than in England; and the common price of land is lower. In England it commonly ſells at thirty, in France at twenty years purchaſe."

NOTE.

"This being a book for inveſtigating the principles of things, no deviation from the ſtraight line of reaſoning ſhould be admitted. Mr. Smith's reaſoning about the price of land holds good ſo long as there is enough to be had, but as the extent of land is limited the price may riſe, as it does in the caſe of a commodity of which there is a deficiency in quantity, or which is ſubject to a monopoly. Land is now as dear as when this book was firſt written, and the intereſt of money is two fifths higher; not, indeed, the legal intereſt, but the rate at which money can be procured on good ſecurity. The price of land and intereſt of money do not then regulate one another."

Here our annotator does not appear to have been guided by his uſual accuracy and acuteneſs: or, perhaps (which is no uncommon thing with him), he has not expreſſed his idea with due perſpicuity and preciſion. What does he mean by charging Dr. Smith with "a deviation from the ſtraight line of reaſoning?" Dr. Smith ſhews, by an induction from a number of inſtances, as well as the nature of things, that as the market rate of intereſt riſes, the price of land falls, and vice verſa. This is fair, plain, and ſtraight reaſoning. The utmoſt that Mr. P. might contend for would be, that the higher or lower price of land depends on its extent. But the average price of land, of whatever extent, being fixed, whether high or low, that average price might, and no doubt, would vary with the varying intereſt of money.

Dr. Smith, Book III. chap. ii. p. 99,

"In other parts of Europe (than Britain), often it was found convenient to ſecure tenants both againſt heirs and purchaſers, the term of their ſecurity was ſtill limited to a very ſhort period."

NOTE.

"Before the Revolution in France a very abſurd and unjuſt law in this reſpect exiſted. There a leaſe was ſacred as between the proprietor and tenant, but a ſale by the proprietor broke the leaſe, which no longer held with the new proprietor. The Duke of Orleans let the whole of the Palais Royal in different Arcades, receiving 72,000 livres for each leaſe to the amount of near 100 leaſes. He no ſooner had the money, than he ſold the whole building, and thus realiſed by a ſpecies of robbery a ſum of near three hundred thouſand pounds ſterling. What laws, and what a prince!! Very long leaſes are perhaps as hurtful to a country as very ſhort ones. The improvements in agriculture in Scotland generally followed renewals and ſeldom preceded them."

Dr. Smith, chap. iii. p. 115,

"The inhabitants of trading cities, by importing the improved manufactures,

tures, and expenſive luxuries of richer countries, afforded ſome food to the vanity of the great proprietors, who eagerly purchaſed them with great quantities of the rude produce of their own lands. A taſte for the finer and more improved manufactures was in this manner introduced by foreign commerce into countries where no ſuch works were carried on. But when this taſte became ſo general as to occaſion a conſiderable demand, the merchants, in order to ſave the expence of carriage, naturally endeavoured to eſtabliſh ſome manufactures of the ſame kind in their own country."

NOTE.

"It was not to ſave the expence of carriage, but to keep the money from leaving the country, that in all nations, and at all times, has been the chief inducement for eſtabliſhing home manufactures. So late even as the 14th century, travelling merchants going to fairs in foreign countries, were attended with muſicians, jugglers, and merry Andrews, to amuſe the people, and divert their rage when they carried away the money from the country. To keep the money at home was ſo natural a wiſh, that no farther cauſe need be ſought for."

Dr. Smith, chap. iv. p. 147,

"Mr. Locke remarks a diſtinction between money and all other moveable goods. All other moveable goods, he ſays, are of ſo conſumable a nature, that the wealth which conſiſts in them cannot be much depended on, and a nation which abounds in them one year may, without any exportation, but merely by their own waſte and extravagance, be in great want of them the next. Money, on the contrary, is a ſteady friend, which, though it may travel about from hand to hand, yet if it can be kept from going out of the country, is not very liable to be waſted and conſumed. Gold and ſilver, therefore, are, according to him, the moſt ſolid and ſubſtantial part of the moveable wealth of a nation, and to multiply thoſe metals ought, he thinks, upon that account, to be the great object of his political economy."

NOTE.

"Mr. Lock's remark on money is entirely deſtroyed (like many other remarks) by the word *if*.—Of all the property in a country, gold and ſilver are the moſt ready to diſappear, by going into another. Food indeed is a periſhable and conſumable commodity, but then it is one that is alſo frequently reproduced. When the diſorders began in France, (the only ones in our own times,) gold and ſilver went off to other countries in every direction, while moſt other property remained."

Dr. Smith, Book IV. chap. iii. p. 220,

"If there was either a free trade between France and England, or if French goods could be imported upon paying only the ſame duties as thoſe of other European goods, to be drawn back upon exportation, England might have ſome ſhare of a trade which is found ſo advantageous to Holland."

NOTE.

"Why (after what he has already ſaid) would Mr. Smith wiſh us to become carriers at the riſque of hurting manufactures? With reſpect to the particular caſe of France, there is an objection of another nature—a political objection. We have for many centuries been ſo frequently involved in war with that rival nation, that it would be unwiſe to cultivate too cloſe a commercial connection, which would never laſt for more than eight or ten years at a time. As to the India trade, it is not a fair compariſon, for the Oriental Powers do not carry for themſelves, and there is great profit in carrying

carrying for them; whereas to become carriers for France, or any neighbouring power, could be attended with but very little advantage."

Dr. Smith, chap. v. p. 300,

"Bounties are ſometimes called premiums, as drawbacks are ſometimes called bounties. But we muſt in all caſes attend to the nature of the thing, without paying any regard to the word."

NOTE.

"Bounties may ſometimes be neceſſary to encourage an infant manufactory, which will in the end require none. A new manufacture or branch of trade always labours under a number of diſadvantages. Want of ſkill is one; want of knowing the market and cuſtomers, generally another; and high wages muſt be given which is a third; but all thoſe diſappear with time. The rule ſeems to be never to give a bounty for an undertaking that will perpetually require one, unleſs it indirectly benefits the country at large. But a temporary bounty may be given for what will ultimately do without any ſuch aid."

Dr. Smith, chap. v. p. 318,

"The popular fear of engroſſing and foreſtalling may be compared to the popular terrors and ſuſpicions of witchcraft."

NOTE.

"If there is any part in this book in which Mr. Smith has held his own theories too high, and held the opinion of others in too great contempt, it is manifeſt in this ſentence. He compares a very natural, to a ſupernatural occurance, the poſſibility a of corn dealer miſtaking his true intereſt is put upon a par with that of a miracle. A connection between ſupernatural beings, and the moſt ignorant of the human ſpecies; for the purpoſe of tormenting another part of the human ſpecies; a connection, never ſupported by one well atteſted fact; is put in the ſame rank of improbabilities with a practice, which, even according to the author himſelf, might take place if the dealer in corn or proviſions were to miſtake his own intereſt, and if he ſhould want that ſuperior degree of knowledge and abilities to tranſact the important buſineſs which he is ſuppoſed to poſſeſs. Would it be any great wonder if ſuch men were to be found deficient in information, or even if they were well informed, if they were ſtill to want that good ſenſe that is requiſite to turn good information to a wiſe purpoſe?

"The queſtion, however, does not reſt here. For all this ſuppoſed ſagacity vaniſhes when men begin to ſpeculate, or to follow trade partly as a game of chance, and partly as a game of addreſs, and Mr. Smith allows that ſuch purchaſes are made with a view to future and uncertain events. That is, they are ſpeculation. For the further inveſtigation of this, I refer to the Supplementary Chapter on the Commerce of Monopolies and Foreſtalling, at the end of this chapter."

Dr. Smith, chap. viii. p. 560,

"In the reſtraints upon the importation of all foreign commodities which can come into competition with thoſe of our own growth or manufacture, the intereſt of the home-conſumer is evidently ſacrificed to that of the producer."

NOTE.

"As it has been ſo repeatedly aſſerted in this work, that every burden laid on the producer, falls ultimately on the conſumer, it would be fair to infer that every advantage granted to the producer is ultimately advantageous to the conſumer, but the preſent aſſertion go directly to the contrary concluſion.—One or other of thoſe concluſions muſt be wrong."

Dr.

Dr. Smith, chap. viii. p. 562,

"In the mercantile regulations that have been taken notice of in this chapter, the interest of our manufactures has been moſt peculiarly attended to; and the intereſt, not ſo much of the conſumers as that of ſome others ſets of producers has been ſacrificed to it."

NOTE.

"The idea that runs through the whole of the mercantile ſyſtem, that is not a ſufficient quantity of capital, and that every new channel robs the old one, has very much tended to injure the train of reaſoning, which in no other parts is admirable. Experience, and the evidence of facts, prove, however, in the moſt complete manner, that wherever a channel for trade is opened, capital is found, and that in place of a new branch of trade depreſſing others, all the branches have (with but very few exceptions) riſen at one time. This has been the caſe in a remarkable degree, within the laſt ten or twelve years."

Dr. Smith, Book V. chap. i. Vol. III. p. 135,

"So great a revenue (as that of our Eaſt India Company) might certainly have afforded an augmentation of ſix hundred and eight thouſand pounds in their annual payments; and at the ſame time have left a large ſinking fund ſufficient for the ſpeedy reduction of their debt."

NOTE.

"Since the above was written, the affair of the Eaſt India Company have totally changed their aſpect, both with regard to trade and territority. The annual imports, previous to 1782, had never exceeded 1,400,000l. They have ſince riſen to 7,000,000l. and on an average amount to above 5,000,000l. The territorial revenue to above 10,000,000l. yet the debts have accumulated to 20,000 000l. in India, beſides an increaſe of ſtock at home; that is, money borrowed on an augmented number of ſhares."

Dr. Smith, chap. v. p. 207,

"Should the Sovereign attempt irregularly, and by violence, to deprive any number of the clergy of their freeholds, on account, perhaps of their being propagated with more than ordinary zeal, ſome factious or ſeditious doctrine, he would only render by ſuch perſecution, both them and their doctrine ten times more popular, and therefore, ten times more troubleſome and dangerous than they had been before."

NOTE.

"Perhaps no ſubject has been more elucidated by the French Revolution than that of religious inſtruction. A revolution in the church was effected according to the ſyſtem of the economiſts. Many abuſes were indeed done away, but by making all thoſe changes originate from a temporal, and not from a ſpiritual ſource, the clergy being degraded into dependant mercenaries religion fell into contempt, and morality, intended to be ſubſtituted in its place, diſappeared alſo. Such has been the fate of this experiment, that the blackeſt pages in the annals of mankind will always be found to be thoſe which contain the extravagancies of the men who pretend to reform every abuſe."

Dr. Smith, chap. ii. p. 355,

"Decency no where requires that any man ſhould eat butchers' meat, as it in moſt places requires that he ſhould wear a linen ſhirt, or a pair of leather ſhoes."

NOTE.

"Butchers' meat is a neceſſary of life to men who work hard and have once been accuſtomed to it. Even *decency*, or the opinion a man wiſhes to preſerve

preſerve amongſt his neighbours, requires the uſe of it occaſionally, at leaſt an Engliſh journeyman would be more aſhamed at ſitting down to dinner every Sunday without a bit of butchers' meat, than a young girl in Scotland would be to go bare-footed. Cuſtom then, and not any thing elſe, makes a thing neceſſary the moment you go beyond bread and water.

Dr. Smith, chap. ii. p. 389.

"Such tolls (turnpikes) no doubt are finally paid by the conſumer; but the conſumer is not taxed in proportion to his expence, when he pays, not according to the value, but according to the bulk or value of what he conſumes.

NOTE.

"In the whole of the Inquiry there is not, perhaps, ſo great a miſtake as this. It is neceſſary that waggons and boats ſhould pay according to the weight they carry, to avoid derangement in prices; and, according to the nature of things, it is the faireſt and moſt equitable way. In addition to equity, if practicability is conſidered, the advantages are all on the ſame ſide of the queſtion. A waggon carrying 10 tons may be weighed for a penny with the greateſt accuracy. The value of its contents could not be aſcertained ſometimes to mutual ſatisfaction for the 1000 times the ſum; far from obſtructing carriage and raiſing prices, the fact is, that inland carriage is now much cheaper by waggons, than it was 70 years ago."

From theſe extracts we ſhall be abundantly juſtified in the judgment of our readers, when we pronounce, as critics, that on the whole Mr. Playfair's commentaries, additions, and notes, have conferred a very great additional value on Dr. Smith's Inquiry into the Nature and Cauſes of the Wealth of Nations. The reaſonings and concluſions of the learned and ingenious Doctor are confirmed and illuſtrated where right; and controverted in a modeſt and reſpectful, though a ſatisfactory, manner, where wrong. That Mr. P. is well acquainted with the nature, and with the hiſtory of commerce, and the ways of men in every period of civilization; that many of his obſervations, for example, thoſe on forcſtalling and regrating, in which he is warmly ſupported by the late Lord Kenyon, an honeſt, and certainly a very profound lawyer, have a tendency the moſt beneficial to ſociety; that he is more minutely acquainted than his original author with the nature and the mode of conducting certain manufactures, and with the conditions and prevailing paſſions and motives of the labouring or actual manufacturers; that he is particularly well acquainted with the origin, progreſs, and reſults—particularly thoſe that affect his ſubject—of that great event which has given in ſo many inſtances, a new ſhape and complexion to the affairs of Europe, the French Revolution; that, whereas moſt commentators are blindly devoted to the ſervice and the admiration of their original authors, Mr. P.'s only object ſeems to be the truth; and that he appears in the light, not only of an ingenious and well informed inquirer, but of a man of candour and probity, and of a very worthy and meritorious member of ſociety, is our decided opinion.—Unforeſeen events muſt bring forward many things in confirmation of, and ſome perhaps in contradiction to, Dr. Smith's Theories. There is no man that we know, ſo well qualified to mark from time to time, the progreſs or viciſſi-

tudes of commerce, and to preſent to the public ſuch farther notes and additions as may ſerve either to illuſtrate and confirm, or to invalidate, or call in queſtion Dr. Smith's principles, as Mr. Playfair. But it is neither to be expected nor deſired by men of ſuch liberality as either Mr. Playfair or his bookſellers, that the purchaſers of any of the old editions of Smith's Wealth of Nations ſhould purſchaſe every ſubſequent edition: wherefore it may be expected, that ſuch notes and additions as may be demanded by the various changes of times and circumſtances, will be publiſhed on the occaſion of any new edition; alſo in ſeparate ſheets, as appendixes to former editions, and to be ſold at a reaſonable price to the purchaſers of thoſe editions.

It is farther to be obſerved, of both Dr. Smith's Inquiry and Mr. Playfair's notes and additions that independently of the general queſtion concerning the Nature and Cauſes of Wealth of Nations, they afford a very great fund of amuſement as well as of what may be called collateral inſtruction. The general inquiry, by a thouſand ramifications, comes in contact with a thouſand ſubjects that might ſeem at firſt ſight wholly unconnected with the Cauſes of the Wealth of Nations, ſo that the publication before us forms, to all who are tolerably converſant with hiſtory, and the preſent ſtate of the world, a MISCELLANY fraught with more rational and elegant entertainment than any book of equal bulk, that has been publiſhed ſince the days of the Spectator. In Mr. Playfair's part there is frequently a ſhrewdneſs of obſervation and naiveté of expreſſion which make us laugh, at the ſame time that they carry to our mind the conviction intended, and which muſt be allowed, in a great meaſure, to compenſate for that egregious inattention not only to all grace and elegance of compoſition, but to propriety, perſpicuity, and in very many inſtances to grammatical conſtruction, which in our number for November in reviewing his "Inquiry into the Permanent Cauſes of the Decline and Fall of Powerful and Wealthy Nations," has been noticed and exemplified.—To Dr. Smith's Inquiry into the cauſes that produce National Wealth, Mr. Playfair's Inquiry into the cauſes of its Decline, is a natural ſequel, and the juſt completion. It may, indeed, be ſaid to be in ſome meaſure identified with it. Mr. Playfair has viewed the matter before and behind, and all round. The two works taken together form an intimately connected whole on one of the moſt intereſting of all ſubjects.

Tracts relative to Botany, tranſlated from different Languages, illuſtrated by Nine Copper Plates, and Occaſional Remarks by the Tranſlator. Pr. 277. 8vo. 6s. 6d. Phillips and Fardon. 1805.

THIS volume conſiſts of ten botanical tracts, for the collection and tranſlation of which we cannot doubt but that the mere Engliſh botaniſt will be thankful to the ingenious tranſlator. The obſervations on the organs of perſpiration of plants; on the botanical geography of the ſouth-weſtern parts of Europe, eſpecially Portugal; on the genera of orchideæ, and their ſyſtematic arrangement; genera

and

and ſpecies of the natural order of orchideæ; on the diſtinguiſhing characters of ſpecies; on the genera juglans, fraxinus, and quercus, in Lancaſter, North America; and miſcellaneous remarks, were originally written in German. Thoſe on the nature and mode of production of the agallochum or aloes-wood, were originally written in Portugueſe; thoſe on the ule-tree and other trees producing the elaſtic gum, in Spaniſh; and thoſe on the plant called Erica Daboecia, ſhewing the neceſſity of referring it to a different genus and order, were in French. The firſt of theſe tracts, by Hedwig, is a curious and intereſting eſſay on vegetable phyſiology; but it is a mere eſſay that only ſerves to convince us of our moſt culpable ignorance of the real ſtructure of plants. It appears that the author, from the diſcoveries of Sauſſure and Gleichen, proceeded to examine the leaves of plants, by removing the epidermis, when he aſcertained, what had been previouſly obſerved by theſe naturaliſts, that both ſides of the leaves contain perſpirative pores with oblong mouths, that lead to perſpirative ducts, which he called lymphatic veſſels. But, although theſe lymphatic veſſels or ducts are found on both ſurfaces of the leaf and analogous parts, yet the perſpirative pores, theſe oblong apertures and areas, are found only ſometimes in annual and biennial plants on both ſurfaces of the leaves, and on the upper ſurface of perennial ones very rarely: they appear in great abundance upon the whole expoſed ſurface of all leafleſs ſucculent plants of warm climates. There are 577 of theſe organs eſtimated to be contained in a ſquare line, whence an idea may be formed of their prodigious number exiſting in the total leaves of a plant. According, however, to the obſervations of Mr. Bauer, his Majeſty's botanical painter at Kew, what appeared to Sauſſure and Hedwig as veſſels or ducts, are nothing more than the edges or remaining parts of the diſſepiments of the cells in the cuticle. He therefore denies the exiſtence of veſſels going to the orbicular receptacles, unleſs they are ſuppoſed to be within the ſubſtance of the upper edge of the diſſepiments. M. Decandolle, on the contrary, admits of ſuch pores, which he believes to be organs of inſenſible perſpiration, but adopts it as a maxim, "that they are never found but on thoſe parts of vegetables that are expoſed to the influence of air and light," as all aquatic and ſubmerſed plants, and ſheathed leaves, are deſtitute of ſuch organs. This latter opinion unqueſtionably approaches neareſt the truth, and is ſupported by numerous analogies in nature, that are much better authorities than the hitherto fallacious microſcopical obſervations. It is ſingular, however, that M. Hedwig and our tranſlator ſhould have examined the *perſpiratory*, and paſſed over in ſilence the *reſpiratory* organs, which ſome good naturaliſts have placed on the upper ſurface of the leaves, where the ſap is expoſed in the terminations of arteries beneath a thin pellicle to the action of the atmoſphere. Hence the reaſon that the upper ſurfaces of leaves, conſtituting the organ of reſpiration, as obſerved by Mr. Melville, often ſtrongly repel moiſture, and cauſe the particles of rain, as on cabbage-leaves, to aſſume the appearance of globules of quick-ſilver. To the ſame cauſe has been aſcribed the fact noticed by Bonnet, that leaves

laid with their upper ſurfaces on water, wither as ſoon as in the dry air, but continue green many days, if placed with the under ſurfaces on water. Theſe ſimple facts, and the obſervations of M. Decandolle, are inexplicable upon the ſuppoſition that the leaves of plants contain only perſpiratory organs, and render Hedwig's microſcopical developements of perſpirative apertures extremely problematical. But all theſe naturaliſts muſt yield in philoſophical accuracy and acuteneſs to Mr. Knight, who conſiders the leaves of plants deſtined to fulfil a very different and much more important function of nature. That naturaliſt has ſhewn, that trees contain two different fluids, which he diſtinguiſhes into an aqueous and a true ſap. The true ſap he proves to be generated by the leaf, and is different from the aqueous ſap only in conſequence of the changes it has undergone in its circulation through that organ; and that from this true ſap is derived the whole ſubſtance which is annually added to the tree; that it exiſts during the winter in a concrete or inſpiſſated ſtate in the alburnum or ſap-wood; and that diſſolved in the aſcending aqueous ſap, it enters into the compoſition of new leaves in ſpring. This opinion is ſupported by the fact that plants perſpire moſt in the month of Auguſt, when the annual ſhoots have ceaſed to elongate, and when the increaſed volume of the plant begins to aſſume a mature character. Bulbous and tuberous roots are almoſt wholly generated after the leaves and ſtems of their plants have attained their full growth; hence, it is imagined, "that the leaves, both of trees and herbaceous plants, are alike employed, during the latter part of the ſummer, in the preparation of matter calculated to afford food to the expanding buds and bloſſoms of the ſucceeding ſpring, and to enter into the compoſition of new organs of aſſimilation." The ſame acute philoſopher found the ſap of the leaves of plants more ſaccharine than that of the trunk. From Mr. Hedwig we ſhall extract his concluding reflection, highly worthy of the moſt ſerious attention of our modern botaniſts.

"Indeed our knowledge in the phyſiological part of botany being ſtill ſo very limited, and the erroneous notions carried along with it ſo numerous, it is to be wiſhed that thoſe botaniſts who have it in their power to examine the productions of the vegetable kingdom, but *whoſe minds are engroſſed by terminology and rage for ſyſtem*, would divert ſome part of their attention to the phyſical department of their ſcience; when the vague and ſometimes erroneous ideas of many botaniſts, reſpecting the different parts of plants and their functions, would be cleared up, and many doubts in theoretical botany removed."

Profeſſor Link's illuſtrations of the Botanical Geography of Portugal would have been much more intereſting had they been ſomewhat more accurate; but his ſhort excurſion through that country was not ſufficient to acquire a competent knowledge of the botanical geography of ſouth-weſtern Europe. He obſerves, "Fagus caſtanea. The cheſnut-tree is peculiar to the middle of France and the north of Italy. In Spain and Portugal it is only found on high mountains and in cool places." This is not quite correct: it is found in different parts of Arragon

Arragon and Catalonia, on not very high mountains nor cool places. In the middle of France alſo, in the department of the Dordogne, it is moſt abundant in the neighbourhood of marſhy countries. After a number of general obſervations on botanical geography, he lays down the following propoſitions:

1. "Many plants are larger in all their parts in ſouthern than in northern regions. This phenomenon was naturally to be expected from a more favourable climate. However ſome graſſes and moſſes are exceptions to this rule.

2. "Many ſpecies, which are ſmooth in the north of Europe, prove hairy in the ſouth, as teucrium ſcordium, lotus corniculatus, &c. A ſimilar phenomenon is obſerved in alpine plants, and in the vegetables of the higheſt northern latitudes. Intenſe cold and intenſe heat in this inſtance produce ſimilar effects.

3. "Many plants, perennial in northern, are annual in ſouthern regions. The heat and drought of the latter cauſe the roots to die away. I alſo find that many annual plants from the ſouth of Spain and Portugal eaſily become perennial when kept in green-houſes: but, on the contrary, I know of no inſtance in which a plant, indigenous both to northern and ſouthern regions, is annual in the former and perennial in the latter. Ricinus is often adduced as a caſe in point, but this is not a native of the North, and its extraordinary rapid growth ſeems to be the cauſe of its exception from the general rule. Salicornia herbacea is no exception, as it is found together with S. fruticoſa."

The Profeſſor ſeems to have enjoyed the botanical banquet which the different baſaltic and calcareous eminences (for they are not hills) on the banks of the Tagus, in the vicinity of Liſbon, afforded him; but we are not a little ſurprized to ſee him beſtow only one ſentence on the beautiful and diverſified herbage of the mountains of Cintra, whoſe Flora, he obſerves, "is very complicated but highly intereſting." Cintra is one of the very few places in Portugal that preſents an appearance of fertility, and is a mountain elevated near 1500 feet above the level of the ſea, that conſiſts of diſtinct veins of baſalt, marble, compact gypſum, and argillaceous ſchiſt at the baſe, with ſome fragments of ſilex, calcedon and mica; the ſummit is compoſed principally of calcareous rocks, the interſtices of which are diverſified with a great variety of plants neglected by our author. In general, the aſpect of Portugal is particularly ſterile, and forms a ſtriking contraſt with the great fertility of Spain. The thyme, lavender, roſemary, and all the aromatic odoriferous plants that intoxicate the ſenſes at every ſtep in the latter, are ſcarcely ſeen in the former: the kingdom of Algarva and province of Alentejo are barren compared with Spaniſh Eſtremadura, and the mountains of Entre Douro e Minho arid and inhoſpitable when contraſted with thoſe of Leon, which paſture ſuch numerous herds long celebrated for the excellence of their fleeces. The Erica umbellata is, perhaps, more common in Spain than in Portugal, where the Erica cinerea abounds.

The account of the Agallochum or Aloes-wood, from the Portugueſe of Loureiro, is not the leaſt curious of theſe tracts. The fragrant

rant ſubſtance known by the name of Aloes-wood, it appears, is the product of a vegetable tumour, ſomewhat more organized than the uſual reſinous ſubſtances, that often affords an abode for inſects of the Teredo and Meloe ſpecies. It is the diſeaſed inſpiſſated ſap of the Aloexylum-tree, which produces a fine white wood, not very hard, and of the bark of which the natives of Tonquin and Cochin China make writing paper that is not quite ſo white but thinner and more durable than common European paper. Theſe tumefactions, which are the true aloes-wood, continue to increaſe until the vegetable life of the tree is entirely deſtroyed by them.

The deſcriptive ſketch of the Ule-tree (Caſtilla Elaſtica), and other trees producing elaſtic-gum, (or caoutchoc) from the Spaniſh of Cervantes, is leſs intereſting than that given in the Aſiatic Reſearches of the vegetables yielding caoutchoc in the Eaſt Indies. We ſuſpect that ſome of the ſallies of imagination peculiar to the South-American writers, have been curtailed in this tranſlation.

From the preceding obſervations our botanical readers will be perfectly able to form an idea of the particular information that they are likely to find in this volume; and we may add, that the anonymous tranſlator, who appears to be a modeſt well-informed naturaliſt, has performed his voluntary taſk, *con amore*, much to the honour and intereſt of his favourite ſcience. We have to regret, indeed, that his work is but a collection of botanical fragments, incomplete in themſelves, but capable of being eminently uſeful to ſome more general treatiſe on botany. It abounds, however, in philoſophical obſervations on vegetable phyſiology, that are neither common nor inſignificant. The illuſtrative plates are neatly executed.

Letters from France in 1802. By Henry Redhead Yorke, Eſq. 2 vol. 8vo. Pp. 774. 15s. Symonds. 1804.

IN reviewing one of the former tours to France, during the late "hollow armed truce," (we do not now recollect which) we expreſſed a wiſh that ſome perſon, who had known France previous to the revolution, would undertake to deſcribe it in its preſent *regenerated* ſtate. Mr. Yorke has fully gratified that wiſh, though his work, till very lately, had entirely eſcaped our notice. No man was better qualified for the accompliſhment of this taſk than himſelf. He had not only ſeen France, in all its ſplendour, during the monarchy, but had witneſſed the earlieſt ſcenes of the Revolution, and indeed had taken an active part in ſome of them; by which means he had an opportunity of knowing, *intus et in cute*, many of the moſt active revolutioniſts, and not a few of thoſe furious republicans who have ſince become the moſt ſervile ſycophants of the Imperial aſſaſſin, Napoleone Buonaparté. With this fund of previous knowledge, an acute and penetrating mind, an aptneſs of claſſical alluſion, no ſmall portion of humour, and very conſiderable talents, Mr. Yorke could ſcarcely fail (unleſs, indeed, the Genius of Indolence had benumbed his faculties, and

had abſolutely palſied his mind) to produce a work, upon this ſubject, at once inſtructive, intereſting, and amuſing. Senſible of his endowments, natural and acquired, we took up his book with the moſt ſanguine expectations of being highly gratified by the peruſal of it. Nor have thoſe expectations been, in the ſmalleſt degree, diſappointed. We have followed the intelligent and entertaining author through the various ſcenes which he deſcribes, with the greateſt pleaſure. We have been extremely amuſed with his humourous delineations of characters and events; and very much pleaſed with the ſerious parts of his work, which are replete with uſeful information. By ſome critics, who appear to us to be not only *faſtidious* but *ſqueamiſh*, he has been cenſured for the levity with which he has treated ſome diſtinguiſhed perſonages, of great *revolutionary* celebrity, and for the aſperity with which he has commented on others. But, in our apprehenſion, the cenſure is both unfounded and miſapplied; for ſurely in a ſeries of familiar letters to a friend, an author may indulge in pleaſantry if he pleaſes; indeed it is not only allowable, but appropriate; it is natural and characteriſtic. In a volume of didactic eſſays, we admit, ſuch levity would be groſsly miſplaced, and entirely out of character. But the fact is, that he has taken ſtrange liberties with certain prime favourites of ſome of theſe critics, eſpecially thoſe *Monthly* ariſtarchuſes who have kindly taken the ſages of the French National Inſtitute, their patrons and paymaſters, under their ſpecial protection. In ſhort, Mr. Yorke, in writing to a friend, thought that he might ſpeak not only the truth, *but the whole truth*, without fear or diſguiſe; and, accordingly, feeling that ſtrong indignation, which every honeſt mind muſt feel, on the contemplation of ſuch characters, as the murderer of Jaffa and his truſty aſſociates, he appears to have adopted the old French maxim of ſincerity:

"J'appelle un chat un chat, et *Chaptal* un fripon."

For our part, we fear not to confeſs, that our taſte is not ſo ſickly as to be palled with ſuch *plain* food; we thank him for his bluntneſs, and, in proof of our approbation, ſhall lay pretty extenſive ſpecimens of it before our readers.

Before we enter upon the work, however, we muſt take ſome notice of the *preface*.

"My *principal* motive in going to France was, to collect the aſhes of a beloved and loſt relative; the ſecondary one was, to inveſtigate, as far as the opportunity would permit, the ſtate of a people, whoſe cauſe, it had been my fate to eſpouſe in the morning of my days, and for which act of youthful ignorance and infatuation, the unforgiving hand of proſcription ſtill weighs heavily upon me, in deſpight of every gratuitous conceſſion, of recantation, public, ſolemn, and uninvited, of ſeven years of diſintereſted and ardent zeal in the cauſe of my King and Country, accompanied by the greateſt voluntary perſonal ſacrifices, without deſcending to cringing baſeneſs and ſervility. Such a change in the habit of thinking is not common,

and the avowal of it is much leſs ſo.* It requires ſome courage to brave the frowns of thoſe from whom we ſeparate ourſelves, and I feel by experience, that it requires alſo the moſt inflexible fortitude, to perſevere. I have ſucceeded in both; but the ſtruggle has not been very great, becauſe I acted from the dictates of conſcience awakened by experience. Hence, although as an individual, I think I have not met with JUSTICE, and cannot reconcile to any rules of morality, public or private, the conduct which I have experienced from thoſe who have debarred me from the exerciſe of an honourable profeſſion, to which I am entitled by education, character, and ſtudy; yet, few men can be more happy than I am, and none triumph more than I do, in the welfare, power, and proſperity of *this* country."

We ſhall not be ſuſpected of being too lax in our principles; but, while we applaud the rigid circumſpection of thoſe men who are the legal guardians of any ſociety in the admiſſion of new members, we cannot but avow our decided opinion that Mr. Yorke has experienced moſt ſevere, and even cruel, treatment. Surely after he had made the *amende honorable*, by an explicit avowal of his errors, after he had done all that man could do to repair them, by a public recantation of them, and by a conduct perfectly conformable to ſuch a ſtate of mind as that which produced ſuch recantation, it was not too much to expect, that the ſins of his youth would be ſo far forgiven him, as to allow him to exerciſe that profeſſion for which he had been educated, and which was now the ſole object of his honourable ambition. Beſides when we look back on the laſt twenty years, and ſee *what men* have been admitted into that profeſſion—men the moſt diſaffected to our conſtitution in church and ſtate—we cannot but feel both aſtoniſhed and concerned at what appears to us to be a moſt unfair and illiberal excluſion of a deſerving individual. We will, farther, obſerve, that not one man in fifty who had been ſo treated would have borne the treatment with ſo much good humour, or have ſpoken of it, with ſo much genuine liberality.

Theſe letters, Mr. Y. aſſures us, were partly ſent to England, and partly written in France but not ſent (having diſcovered that his letters were opened—as indeed all letters are—at the Paris poſt-office); and partly written after his return, from copious notes made in France, every night before he retired to reſt, but not reduced into an epiſtolary form.—On his arrival in the harbour of Calais, in the night, our traveller endeavoured to gain admiſſion into the town; but in vain; his appeal to the gallantry of the French in behalf of a lady (Mrs. Yorke accompanied him) was fruitleſs,—"The age of chivalry was gone"—and equally fruitleſs his proffered bribe, for, though aſſured, by a young republican officer, that for five ſhillings he might bribe the whole town, to do any thing elſe, he was at the ſame time told that no ſum would ſuffice to purchaſe diſobedience to the orders

* "The public have already acknowledged this fact, by the favourable reception my political writings have experienced from their candour."

of

of the firſt Conſul. He was at length introduced to the Ruſſian Mengaud, the commiſſary general, with whom he had a curious kind of converſation, and from whom he obtained his paſſports, when, after his trunks had been rummaged in the moſt wanton and inſolent manner, by the cuſtom houſe officers, one of whom he very properly chaſtiſed for his impudence, he was ſuffered to proceed to Paris. The road from Calais to Boulogne preſented a dreary ſpectacle. The ſoil exhibited the moſt manifeſt ſymptoms of poverty—the country diſplayed ſtill leſs equivocal ſigns of deſolation; the cattle and the implements of huſbandry were all miſerably bad; the earth was tilled, almoſt exclufively, by women, and the population appeared moſt ſcanty.

"Wherever any veſtiges of religion or ariſtocracy remained, we traced the ravages of the revolution. Monaſteries and churches were heaps of ruins, or if a church had eſcaped the general wreck, the inſcription over its portal, "This is the Temple of Reaſon and Truth," denoted the atheiſtical purpoſe to which it had been abuſed. A great number of children, preſſed upon us in every village through which we paſſed, begging charity and bread, and not unfrequently they were joined by a body of women, and old men. I inquired into the cauſes of this melancholy ſpectacle, and aſked whether there was no room left for induſtry, or whether it was the effect of indolence. I received a moſt ſignificant anſwer. My informer pointed to a monaſtery in ruins, and ſhook his head. I felt the force of the explanation, though I denied its juſtice."

The explanation, however, was juſt enough; for it is certain that the poor received effectual relief from the monaſteries; and it is but fair to add, that the Monks were the beſt and kindeſt landlords in the kingdom. Indeed, with all our Anti-Romaniſt, and Anti-Gallican prejudices, (if prejudices they be), we fear not to declare our opinion that if the early revolutioniſts of France had enacted ſome wholeſome laws for the better regulation of monaſtic inſtitutions, and for the correction of abuſes which unqueſtionably prevailed in them, they would have rendered a much greater ſervice to their country than they poſſibly could by the ſuppreſſion of them, even had there been no objection to that meaſure, on the ground of its illegality and injuſtice.

At Montreuil our traveller was again peſtered with beggars, and received a ſimilar anſwer to his inquiries. His own reflections on this ſubject are too ſenſible, and point to conſequences of too much importance, to be omitted here.

"Our horſes being harneſſed, or rather corded, we took our leave, but we had literally to penetrate through a column of beggars before we mounted into the carriage. This detachment was compoſed of a very different claſs to any we had before ſeen; they were moſtly boys, from fourteen to ſeventeen years of age, and their number (for I took the trouble of counting them,) amounted to three and twenty. In order to procure ſome information concerning this phænomenon, I requeſted the perſon with whom I had been converſing, to ſtep to the window of the carriage, and to

to explain why, at eleven o'clock in the morning, theſe lads were not at work, obſerving at the ſame time, that I meant to diſtribute ſomething among them. He anſwered, that they had no work, and were in an unfeigned ſtate of indigence, for that their parents had not the means of providing them with adequate ſubſiſtence. On which I obſerved, that they might find ample occupation in the purſuits of agriculture and huſbandry; and aſked whether it was not highly injurious to the community, to ſuffer theſe boys not to be brought up to any trade. He then whiſpered, that while the nobleſſe reſided in the country, and the monaſteries exiſted, vaſt numbers of them found employment, and thoſe who were out of place were aſſiſted by the charity of the religious orders; but that ſince their deſtruction, the land had devolved into other hands, and often to proprietors who were at Paris, and never lived on their eſtates; for the houſes which formerly ſtood upon theſe lands, were in general pulled down by the mob, ſo that the proprietors had no temptation whatever to reſide among the country people, and the expence of re-building them was too great under the preſent circumſtances. 'It is evident,' ſaid I 'that theſe poor creatures are puniſhed for their folly,' which he fully admitted. Beſides this circumſtance, he mentioned that the parents of theſe children were the perſons employed in the buſineſs of agriculture, and that as for trades, all thoſe who had not fallen under the requiſitions, were glad, for the ſake of bread to ſerve different tradeſmen, and to undertake the duties which were formerly fulfilled by boys. On my giving a hint of the army, he ſaid, 'all in good time, they will be in the next conſcription, and then they will be provided for.' I returned him my thanks for this explanation, and after diſtributing a little money among theſe children, I proceeded on my route, but not without pondering on this reverſed order of ſocial life.

"In the firſt place, it appeared to me from what I had hitherto ſeen, that the revolution which was brought about ſo notably for the benefit of the lower claſſes of ſociety, had ſunk them to a ſcale of degradation and misfortune, to which they had never been reduced under the ancient monarchy. Fatal events, and bad laws, have conſpired againſt them; they have been diſinherited, ſtripped, and deprived of every reſource for exiſtence, except in feats of arms, and the fleeting ſpoil of vanquiſhed nations. In the ſententious language of Monteſquieu, we may affirm of them, that with an hundred thouſand arms they have overthrown every thing, with an hundred thouſand feet they have crawled like inſects.

"Secondly, this reverſion of ſocial order, if continued, muſt inevitably deſtroy the ſtrongeſt ſentiments of moral obligation. Boys of fifteen years of age, are ſuffered to beg for charity, while their fathers and mothers are labouring in the fields; full grown men are engaged in avocations which are peculiar only to youth; a life of habitual indolence is encouraged in thoſe who, according to the dictates of nature, ſhould be toiling for thoſe who gave them birth; and laſtly, from this ſcene of ſloth, they are tranſplanted to the armies, without having been taught one occupation by which they may obtain a livelihood after their period of ſervice has expired. What is to be expected from ſuch young men on their return to the condition of citizens? Nothing. They are a dead ſtock on the community; they are a load on their friends, and an incumbrance to themſelves. They who have been taught no other trade but to beg, to handle a firelock, and to parade, not to ſay plunder, will rob when they come home; they will be the terror of the peaceful citizen, and a nuiſance to the government, which will

will find no other mode of getting rid of them but by ſending them once more to the armies. Thus an immenſe military eſtabliſhment will become a plea for the preſervation of internal police; the army will be the reſervoir of the indolent and profligate, who muſt be ſupported by the fruits of the ſpeculations of the merchant, and the labour of the farmer. This is in itſelf more pernicious than the corvées, ſo univerſally and juſtly complained of, which wrung from the extorted labour of the oppreſſed farmer the means of lordly pride and magnificence. But this is not all. To foreign nations, the ſight of ſo great a force encircling France on every ſide, and ready to burſt upon them at a ſingle word of command, muſt ever be an object of terror and alarm. In order to quiet their juſt apprehenſions, they muſt maintain powerful armies in a conſtant ſtate of preparation; thus a vaſt camp muſt be formed in the centre of Europe, in the midſt of full internal tranquillity, and a profound and general peace. Let an eſtimation be next made of the many thouſand hands thus withdrawn from the uſeful and lucrative purſuits of agriculture, manufactures and commerce, and then let ſtateſmen reflect whether they have not miſtaken the path to real national glory and felicity.

"It is, however, in vain to urge any ſuch arguments while France continues to uphold her military eſtabliſhment. A ſtern neceſſity muſt compel every nation, bordering on the territories of the Republic, to provide for its own ſecurity. Has not the military force of France, under the old monarchy, been always pleaded as a reaſon for maintaining a ſtrong ſtanding army in our iſland? And ſhall it be ſaid, that the nations on the Continent have not more reaſon to adopt a ſimilar precaution, when they do not poſſeſs the ſame advantage as ourſelves of being ſeparated from France by a ditch? A man who ſhould propoſe the reduction of our army, would be eſteemed a mad-man, or ſomething worſe; the great Continental Powers, therefore, cannot be blamed for purſuing a ſyſtem, which is enforced upon them by an imperious neceſſity.

"I am well aware, that much is to be hoped from the verſatile and ingenious character of the French people. A Frenchman, it is well known, can turn himſelf to a thouſand different occupations, which would never enter into the brain of an Engliſhman or German; and it is a common adage, that if a Frenchman be turned adrift and pennyleſs on the wide world, he will thrive and proſper. Much of this opinion is founded on experience, and I hope it will be realized; but if it ſhould not?

"If the ſituation of France and the other nations on the Continent be contraſted with that of our happy country, we ſhall readily perceive a decided advantage on the part of Great Britain. All our ſoldiers, and many of our ſailors, before their entrance either into the navy or army, have been previouſly educated to ſome induſtrious purſuit, as farmers, artizans, manufacturers, &c. the ſenſe of filial duty remains ſtrong among them. Hence, after a long war, their being reduced is a circumſtance at which they rejoice; and the country has nothing to apprehend from them. They may inſtantly reſume their former relations in ſociety; the law grants them a liberty peculiar to themſelves, and every ſpecies of trade and manufacture is again open to them. Thus rapidly returning to their former habits of induſtry, commerce receives an additional elaſticity from the ſupport of thoſe very men, whoſe martial profeſſion has been too often fatal to its operations. Theſe are undeniable facts, which it becomes the preſent government of France ſeriouſly to reflect upon; and if indeed the firſt Conſul be ſincerely

deſirous

deſirous of peace with our country, I truſt that proper meaſures will be purſued to remedy theſe evils, to diſſipate the anxieties of the good, and to promote the cauſe of agriculture, and all kinds of peaceful induſtry. When the apparatus of military ſyſtems ſhall have been removed, and nations are left to themſelves, they will perform prodigies; but when they are cramped and ſhackled, no generous or beneficial improvement can be expected to take place either in the phyſical or moral order of ſociety."

The firſt Conſul, it is evident, had nothing leſs at heart, than to remove any one of the many juſt cauſes of our ſuſpicions, and of the apprehenſions of the reſt of Europe. Mr. Y. proceeded through Amiens and Chantilly to Paris. His account of Chantilly muſt excite the moſt melancholy ſenſations (mingled, however, with indignation) in the minds of all who, like us, remember it in its former ſtate. It affords, however, ſome relief to thoſe feelings to know that, amidſt ſcenes of injuſtice, violence, revolution, and death, there ſtill remain, in this infernal country, ſome beings in whoſe boſoms affection and gratitude are not exſtinguiſhed.

"On the next morning, we went to ſee Chantilly, ſo famed for the rare magnificence of its gardens, and its apartments, and ſtill more ſo, for the heroes of Montmorenci and Condé, who have inhabited it. But, alas! it is one vaſt heap of ruins. After the fatal 10th of Auguſt, 1792, an horde of miſcreants ranſacked, pillaged, and deſtroyed the greater part of the chef-d'œuvres of art. The ſervants, faithful to their ancient maſter, concealed a great number of valuable articles in the woods, and found means to convey ſome of them to the Prince de Condé. Of the fidelity and affection of the Prince's domeſtics, we heard a great deal, and nothing can exceed the reſpect in which his memory is held by the villagers. On more than one occaſion, we have ſeen the honeſt tear fall from the eye, at the mention of his name; and the ſolicitude they expreſſed for his welfare, as well as the many tender inquiries reſpecting his ſituation in England, convinced us the people were ſenſible that they had loſt their beſt friend. When I ſtated that the Prince de Condé lived in the neighbourhood of London, in eaſy circumſtances, though by no means comparable to the ſplendour of his paſt life, when I repreſented him to be kindly received by the King and royal family, by the miniſters of ſtate, and by people of all claſſes, eſpecially for his private worth, and public courage, they were affected to ſuch a degree, as to excite in our minds a ſympathetic emotion of ſoul, and on the ruin of the once ſtately palace of Chantilly, on the very ſpot where ſtood the ſtatue of the great Condé, we joined with ſome of his former ſervants, in ſhedding tears over the fate of his forſaken and proſcribed deſcendant."

We have a very particular deſcription of the ruins of this princely demeſne, which were ſhewn to Mr. Yorke, by an honeſt man, of the name of *Touret*, who was formerly one of the gamekeepers of its illuſtrious owner; and who was perſecuted by the Jacobins for his attachment to his maſter. In the following character our readers will find a perfect contraſt to that of this worthy domeſtic.

"How great is the contraſt between the mild *Touret*, and that deſpicable ruffian *Hanſtain*, adminiſtrator of the diſtrict of *Senlis!* The former, like Shakeſpeare's

Shakeſpeare's Adam, fled into the woods for the love he bore to his beloved maſter; the latter is an ungrateful miſcreant, who rioted on the ſpoils of his ancient patron. The Prince of Condé had granted to this fellow, who was a grocer, every ſpecies of parental favour and indulgence, even what was called in France, *la plus belle permission de chasse*. In return for theſe acts of kindneſs, he marched at the head of the revolutionary army to the ſuperb chateau, opened it to the ravages of thoſe ſanguinary vagabonds, and afterwards affixed the municipal ſeal on the property and doors of his former benefactor. Such actions, which revolt every moral ſentiment, and diſguſt mankind, were too common in France; fanaticiſm tranſported many individuals to the commiſſion of outrages, of which I have heard them expreſs the deepeſt and moſt heartfelt repentance. But this rogue cannot plead the influence of any animating principle, but the thirſt of pillage.—Amidſt the eccentric range and aberrations of the human intellect, in moments of fervour and convulſion, the philoſopher may be diſpoſed to paſs over with pity the follies and abſurdities of the agents in ſuch ſcenes; but when low minded, groveling, and avaricious wretches, under the aſſumed (but too often proſtituted) names of liberty, equality, and juſtice, convert the miſchievous, perhaps well-intended enthuſiaſm of ignorant men, to perſonal advantage, they merit the execration and contempt of all their fellow-creatures. I have been all this time preparing your mind for a brief, but very comprehenſive account of the thief *Hautain*.

"The biſhop of Chalons had a very pretty pavillion on the lawn, leading from the poſt-houſe to the ſtables of the Prince de Condé, which I have already deſcribed. This prelate was compelled to withdraw, and his little retreat was occupied by the Jacobins. Some time afterwards, the biſhop's property was advertiſed for ſale, and *Hautain*, as adminiſtrator of the diſtrict, was under the neceſſity of being preſent to ſuperintend the buſineſs. While he was in the act of announcing the buſineſs of the day, he was detected with having in his pocket a gold ſnuff-box that belonged to the biſhop, and which he had *ſtolen* from the cabinet of that eccleſiaſtic, while he was occupied in placing the ſeals on his property. This action would have cauſed the execution of an *ordinary* republican, but this robber being *au fait, et à la hauteur de la revolution*, was ſuffered to paſs unpuniſhed. He was, however, ſeverely hiſſed at the auction, and ſhortly after he retired to *Marli la Ville*, where he now reſides."

At St. Denis, the celebrated burial-place of the French monarch, another ſcene of deſolation preſented itſelf.

"We arrived at a late hour at the poſt-houſe of St. Denys, one poſt and a quarter from Ecouen, where we were well entertained and comfortably lodged, and the next day we went to view the cathedral of St. Denys. You may gueſs my aſtoniſhment when the old Swiſs, whom I had remembered ten years before, opened the doors, and exhibited to my view this once beautiful Gothic cathedral an heap of ruins. He ſeemed fully to enter into our ſentiments, and he certainly did not ſpare the authors of ſuch devaſtation. The tombs and mauſolea of the kings; of Gueſclin and Turenne; and of the illuſtrious warriors of France, were depoſited in various compartments of the cathedral, and formed its moſt ſtriking and ſplendid decorations. But theſe, together with the oriflamb of Clovis, the ſcepter and ſword of Charlemagne, the portrait and ſword of the Maid of Orleans, the bronze chair of Dagobert, the reliques and ſhrines, the crowns, royal robes, ancient

ancient manuſcripts, and an immenſe number of rare curioſities, ſacred and profane, have all vaniſhed; ſome of them having been deſtroyed, others having been removed to the Muſeum of French monuments at Paris, by the induſtry of M. Le Noir. The cathedral has been unrooſed, ſo that it is very dangerous to traverſe every part of it, as the ſtones are continually falling. We deſcended into the chapel under ground, but we diſcovered nothing in it worthy of remark. Our Swiſs deſcribed, with minute preciſion, where every tomb formerly ſtood, from Pepin to Lewis XV. but ſuch a deſcription, when the preſent ſtate of the cathedral is conſidered, ſerved only to create diſguſt, inſtead of exciting curioſity. The place which moſt attracted our attention, was a ſmall room formerly uſed for depoſiting the veſtments of the prieſts, which this pious old guardian of the Church had converted into an oſſary. There lay in one undiſtinguiſhed heap the bones of kings, princes, heroes, and conquerors, who for ages had ſlept undiſturbed in the manſions of death.

"Upon my inquiring into the cauſe of all the deſtruction around us, I found that the Revolutionary Committee of St. Denys, compoſed of twelve citizens, ſix of whom were labouring men, and among the reſt a fellow of the name of Maſſé, a ſtarch-man, decreed that this ancient and noble ornament of their town ſhould be pulled to pieces for the ſake of the lead and iron which it contained. Their determination was fatally carried into effect, at a period when the French were taught to believe, that arts and ſciences were of no utility to mankind; and that reſpect for the habitations of the dead was a mark of puerile ſuperſtition. In thoſe times, Lavoiſier was murdered, and told the day before his execution, that the French Republic ſtood in no need of chemiſts. It is, however, not a little gratifying to hear that juſtice is at length overtaking theſe perpetrators of miſchief; one of them, who was authorized by the committee of General Vigilance to take an account of all the things in the cathedral of St. Denys, is at this time in priſon, charged with the embezzlement of ſeveral articles, with having robbed the Church, and with having ſent an unſatisfactory account of his conduct. Our guide very juſtly remarked, that he deſerved a place in one of thoſe caravans which are continually on their route to Cayenne, much better than many unfortunate victims of Fouche's ſyſtem of tyranny and eſpionage."

Such are the boaſted *regenerators* of the human race!—Upon the importance of a *middle claſs* of them in a ſtate, and on the conſequences of the total abſence of ſuch a claſs in France, our traveller's remarks are extremely judicious.

"The approach to Paris from St. Denys is through a wide and magnificent paved road, bordered with double rows of trees, on either ſide of which are extenſive and well cultivated fields of corn and other grain; but none of thoſe neat and diverſified habitations are to be ſeen, which in our country denote the fruits of commercial induſtry, and mercantile opulence. For that order of men, which in England we denominated country gentlemen, or perſons living on their own ſmall eſtates, the Republic has done nothing; in truth, there are no ſuch perſons in France, neither are there any country houſes erected with a view to their being inhabited by ſuch a deſcription of beings, much leſs by merchants and tradeſmen. In the Great Nation, nothing is ſo conſpicuous as diſparity, or in other words inequality.

inequality. Magnificence and filth, opulence and beggary, are beſide each other. A gorgeous and ſtately chateau ſtands alone, as if claiming for its proprietor the excluſive enjoyments of the comforts of life, while a number of neighbouring hovels, the haunts of indigence and penury, denote the wretchedneſs of their inhabitants. There is no medium in France; that powerful aſtd moſt important body of men, which intervenes between rich and poor, controlling their mutal propenſities to inſolence and avarice, holding in excellent equipoiſe the ſcale of property and labour, cauſing both to reſpect the laws and each other, and forming the ſolid doric pillar of ſociety, is unknown in any great empire of Europe, excepting Great Britain. I look upon this claſs to be the moſt ſubſtantial baſe for the conſolidation of an enlightened form of government; it is the nurſery of ſtatesmen, freedom, and equal laws; to the want of it, France muſt aſcribe the origin of the greater part of her misfortunes; to the poſſeſſion of it, England is indebted for her independence, her regulated power, and glorious ſyſtem of juriſprudence. Rational liberty never *can* flouriſh where there are no other claſſes but high and low, laws never can be executed in any other ſhape than by the force of the bayonet, in any ſtate where there exiſts not a numerous body of men ſufficiently independent to prevent the oppreſſions of the great from trampling the poor under foot, and ſufficiently ſtrong to repreſs the re-action of the poor on the property and ſecurity of the great. This is not an idle theory; it is founded on practical political facts, which have been demonſtrated by a long courſe of experience. Every Engliſhman who thinks at all on the interior machinery of the public polity of his nation, muſt feel the force of this maxim; foreigners acknowledge its influence, and are aware of the mighty effects which it has wrought upon our welfare and glory. It there be any of our countrymen who entertain a contrary ſentiment, they muſt be enemies to free government, and conſequently to the Britiſh Conſtitution; for the diſſolution of this middling order of men would either transform the ſtate into an abſolute military power, or what is as bad, a tyrannical and licentious democracy. It is pleaſing to remark the illuſtration of this political axiom, even in a great commercial city, which is under an ariſtocratical form of government. Hamburgh, by the encouragement afforded to this body, is one of the beſt regulated cities of Europe; nothing can be more delightful than the multitude of country ſeats belonging to its merchants and traders, which are ſcattered plentifully on the banks of the Elbe; and even Denmark, although a pure unmixed monarchy, owes much of its happineſs and ſtrength to the importance attached to this order of men. In France, however, this order never has exiſted. Hence, during the old monarchy, we have ſeen deſpotiſm wantoning in power, or mild in its exerciſe, according to the prevalent diſpoſition of the ruling power; and during every ſtage of the Republic, we have witneſſed the leaders of the people drunk with authority, running riot with popular adulation, and wallowing in the blood of their fellow citizens. At preſent an abſolute military power has ſuperſeded every claim to well balanced and legitimate government; and thus now as before, the people are as they have been, mere ſlaves, inſecure either of property or perſonal ſecurity."

Hitherto we have only exhibited the *ſerious* traveller to our readers, we ſhall now diſplay the *humorous* traveller before them. The ſcene is Paris, a room in an hotel.

"I returned

"I returned home much relieved, and that deſpondency of mind which before oppreſſed me, began gradually to abate; eſpecially when, on entering my apartments, I found that the citizen hair-dreſſer was playing the very devil with my companion's locks. He had ſo clipped and twiſted them, as to give her the air of a perſon juſt iſſued from the bath. Upon my remonſtrating ſeriouſly againſt this wild appearance, he very coolly replied (holding his ſhears in one hand and comb in the other) that it was the *mode*; and unleſs my crown was better *organized*, it would be impoſſible for me to go into *good* company. Being fully ſenſible of the propriety of conforming to the *mode* in a land of monkies, I immediately ſubmitted to an operation. My tail was inſtantly amputated, and the hair of my unfortunate head was friz'zled into ſuch a multitude of compound forms, as to give me preciſely the appearance of one of the Orang-Outang's, which is to be ſeen over Exeter Change. Having undergone this ceremony, I flattered myſelf that I was now in the mode. No! he pulled from his pocket two horrible whiſkers, which where to extend from my cheek-bones, and meet at the bottom of my chin; and another piece of hair which was to be hid under my neck-cloth, and to fly up ſo as to cover the whole of my chin. 'What is all this apparatus for?' 'To complete you *à la mode de Paris*.' I prefer the Engliſh mode.' 'But that is vulgar, all our young gentlemen *comme il faut*, are dreſſed in this ſtyle.' 'You have made a monkey of me already, I will not ſubmit to be made a baboon of.' 'But, Sir, *you muſt!*' 'Is it a law?' 'No, Sir, but it is the mode.' 'Then I tell you I will not obey [the mode.' 'Donc Vous êtes perdu.' 'If you trouble me with another ſyllable on this ſubject, I ſhall be under the indiſpenſable neceſſity (which I ſhould much regret) of knocking you down.'

"Thus, by an act of matchleſs fortitude, I reſcued myſelf from the hands of this prattling puppy; but not until he had extracted from me the ſum of eighteen ſhillings, ſterling money of Great Britain, for having made my companion look wild, myſelf like a monkey, and annoyed me with perfumes and gallipots, in defiance of the *impoſing attitude* which I had aſſumed.

"However, though diſpleaſed with the obtruſive impertinence of this powdered coxcomb*; I was much diverted with the incident. Theſe little things often exhibit a nation in its proper character; and I had already made up my mind, that the people of this capital are as great monkies now as they were twenty years ago."

Having taken up his reſidence in the metropolis, it became neceſſary for our traveller to have his paſſport certified by the miniſter of police, the ſanguinary monſter Fouche, to whom accordingly he paid a viſit. On his entrance into the manſion of this Conſular Satrap, he found the anti-chamber filled with perſons of all deſcriptions in waiting, and he received a ticket numbered 99—of courſe he was not to be honoured with an audience until the 98 perſons already in waiting had been admitted to the auguſt preſence of Citizen Fouche. The expectants were drawn up in the anti-chamber in two rows, between

* "The common people continue to wear powder, long tails and cocked hats. Affinity to the monkey breed is chiefly apparent in the higher circles, as you will ſee hereafter."

which

which a centinel paraded with fixed bayonet. Among this motley groupe were ſeveral well-dreſſed ladies, who were treated with the utmoſt rudeneſs and inſolence, by the brutal attendants, and there were alſo many returned emigrants, "they were ſupple and ſervile, occaſionally paying their reſpects to the door-keeper, and never ſuffering the loweſt commiſſary of police, who wore a little gold and ſilver tinſel on his coat, to paſs without receiving from them a profound reverence." This remark was followed by a juſt diſtinction between the ancient and *modern* ariſtocracy of France.

"That is, thoſe men who have been tranſplanted from the dunghill to the exerciſe of public functions, are, in general, brutal in their manner, reſerved, ſuſpicious, cringing to their ſuperiors, and inſolent to perſons out of office; to which may be added, bearing ſtrong traits of a ferocity of character.

"An unanſwerable proof of this degeneracy may be found in the degraded condition of the fair ſex, who, as I have already mentioned, are no longer held in that eſtimation, and treated with the decorous reſpect, which heretofore characteriſed the French people. This is a nation of ſoldiers, and not of cavaliers; not a ſolitary blade would leap out of its ſcabbard to reſent a look which gave offence to the fineſt woman in the Republic. The ſword here is conſidered and uſed as an inſtrument for the acquiſition of power and wealth, not for the protection of the feeble; and though the Republican ſoldier is full as brave as the ſoldier under Lewis XV. yet he is deſtitute of the honour and urbanity which eminently diſtinguiſhed the latter. An army of ſoldiers organized for conqueſt, propelled by avarice, and inured to victory, reſemble more the ſubjugating hordes of an Attila or a Ghengiz-Khan, than the diſciplined forces of a poliſhed empire. Hence, the Republican troops are maſters of the ſtate; their defeats are obliterated, and their victories confirmed by a triumph over the liberties of their fellow-citizens. This order of things may laſt, but it will be in the midſt of civil ſlaughter and ambitious enterprize; and whether the germs which now lie concealed, when freſhened into maturity, will produce that ſituation of affairs which ſome politicians deſire, is a ſubject on which all may ſpeculate, but none decide with certainty."

Its duration does, indeed, baffle all conjecture, as the events of this wonderful revolution from its origin to its preſent advanced ſtage have ſet all precedent, and all reaſoning, at defiance.—It is abſolutely neceſſary for a foreigner, at Paris, to carry his paſſport about with him, as he is liable to be perpetually aſked for it by the centinels, poſted at every public place and building, and to be ſtopped if he do not produce it. This abominable inconvenience, ſufficient of itſelf to deter any man from viſiting that horrid ſcene of blood and carnage, draws from Mr. Yorke, the following very pertinent obſervations.

"In England, the introduction of ſuch a ſyſtem would of itſelf prove the deſtruction of commerce; for it is utterly impoſſible to give circulation to trade without liberty. There are merchants who will travel from Briſtol, Mancheſter, or Liverpool, to London, merely to ſettle, in the courſe of a few hours, their great concerns, and return. Conceive what an obſtacle to their affairs, would be the attendance at the anti-chamber of a

Minister of Police for two hours or more. The fact is, suspicion is the result of fear; it is the jealousy of despotism dubious of its existence. Such a system is therefore proper for France under its present government; and it is necessarily accompanied by a rigorous inquisition; but, as I shall demonstrate hereafter, there is much more of *charlatanerie* in the boasted police of M. Fouche, than of real effective vigor. And it is chiefly this reputed vigor, which renders it formidable to the people.

"Throughout all the parts of Europe where I have travelled, none of these precautious measures were adopted; and even in the German empire, during a period of warfare, I have never been subjected to any obstructions, though I was destitute of any passport. This fact is sufficient to establish my proposition; and you must remember, that when we were last in France, though unprovided with passports, we were neither interrupted in the provinces, nor questioned in the capital. Hence, if the French government be as seriously intent on extending mechanically their commerce, as they are so theoretically, there must be a relaxation in this perplexing system of police; they must give free scope to industry, and not pretend to inquire into the motives which may lead their subjects to visit the capital, or to pass from one district of France to another. As there is no immediate prospect of the dereliction of their present plan, we may justly infer, that their commerce will remain stationary, or at most, be little progressive. The revenues will be necessarily less productive, and the support of an immense military establishment, as well as all the expensive pageantry of a pompous government, will be provided for with difficulty, and only by imposing such severe taxes as must cramp mercantile speculations, and depress the cause of agriculture. I would not be understood to affirm that these consequences are to be traced to this Parisian mode of police and espionage exclusively; but when the latter is contemplated as a branch of a widely extended system of jealous government, it enters into the consideration, and forms a constituent of that policy, which the French Republic will long have good reason to deplore."

His visit to the Thuilleries brings to our traveller's recollection many of the scenes which were exhibited there in the early periods of the revolution. He pays a tribute of justice to the valiant Swiss, who so nobly defended the unhappy Lewis on the fatal 10th of August, and states, on good authority, what we have heard before, that if the King had remained in his palace, these faithful guards would have obtained a victory over his rebellious subjects, and his deposition would not have taken place. He must, however, be mistaken, we apprehend, when he says that royalty was abolished in France on the motion of Bishop *Gregoire*, although the bishop himself told him so, for on consulting the Moniteur, we believe he will find, that that worthy personage *Collot D'Herbois*, the strolling player, made the motion for the abolition of royalty, and was, in fact, the founder of the French Republic. Of the revolutionary heroine, Mademoiselle Therouanne, we have an account that is both curious and interesting.

"During the attack on the Thuilleries, on the day of the 10th of August, she headed a body of pikemen, and greatly distinguished herself by her courage and presence of mind. I have often been in her company, and remarked, that she possessed by nature a fund of humanity, and a tolerable share

ſhare of information; but the vain deſire of popularity, united to a conſiderable portion of fanaticiſm, made her forgetful of her ſex, wild, ſavage, and ferocious. She was young and handſome: had ſhe not diſfigured herſelf, and had ſhe never diſdained thoſe playful graces, which upon ſome occaſions ſhe could diſplay with effect, ſhe would have been eſteemed one of the fineſt women in France. One day ſhe invited me to breakfaſt with her, and on my entering her apartment, the firſt objects that ſtruck my ſight were a pike, a dagger, a broad-ſword, a brace of piſtols, and the *bonnet rouge*, ſuſpended over her chimney-piece; ſcattered about the floor, lay above an hundred volumes and pamphlets, on her bed the Paris Journals, and on her table, *L'Ami du Peuple*, by Marat. On my inquiring "why a lady of her charms"—(I was going to ſay, kept ſuch dreadful inſtruments in her room)? "*No compliment, Citizen, ſociety is undergoing a great reorganization, and women are about to reſume their rights. We ſhall no more be flattered in order to be enſlaved; thoſe arms have dethroned the tyrant, and conquered freedom. Sit down and take your chocolate.*" The countenance, tone, and manner in which this chaſtiſement was conveyed, left no room for reply; I obeyed her mandate, and was ſubmiſſive during the reſt of the morning.

"With all this ſeverity of character, ſhe poſſeſſed ſome winning attractions, ſo much ſo, that ſhe captivated the heart of John Sheares, the counſellor, who was executed at Dublin, during the late rebellion. His affection for her was carried to ſo great an height, that he went ſo far as to propoſe marriage to her. Had he been gratified in his inclination, there is good reaſon to ſuppoſe, that *he* would have been now alive, a peaceable and loyal ſubject, and *ſhe* in a much happier ſituation than at preſent. For he has often aſſured me, that if he proved ſucceſsful, he ſhould abandon politics altogether, and retire into private life.

"He was one of the fineſt young men I ever beheld; and ſure I am that a handſomer pair would have been rarely ſeen. But fortune ordered their fate ſhould be diſaſtrous. When he tendered his propoſals, ſhe pulled a piſtol from her pocket, and threatened to ſhoot him if he uttered another ſyllable upon the ſubject. This unexpected conduct damped his hopes, but not his affection. *He* returned to Ireland, and fell a victim to offended juſtice; *ſhe* is now in a miſerable ſtate of inſanity, and confined in a madhouſe in the *Rue de Sevre, Fauxbourg* St. Germain."

On entering that building of the garden of the Thuilleries, which was formerly the hall of the National Convention, Mr. Yorke found nothing remaining but the bare walls. Every veſtige of its former ſplendour, every trace of the crimes of its former inhabitants, even the very floor itſelf, was deſtroyed; all was gloom and deſolation. The place, however, was ſo familiar to Mr. Yorke, that he gave a very accurate deſcription of its former ſtate to the friend who was with him. And here he recounts ſome facts, relative to the trial of the murdered king, which are not generally known, and which, therefore, we ſhall extract.

"Now that I am upon this ſubject, I ſhall mention a few circumſtances reſpecting this laſt event, which have not, I believe, been ever made known to the public. I was preſent at the trial of the King, and ſat very near to him. Before he was brought to the bar, it was decreed, on a motion of Legendre, the butcher, one of the deputies of the Great Nation, that 'no

perſon, excepting the preſident, ſhould be allowed to ſpeak a word, while Louis Capet was preſent." The motion of Legendre was premiſed by the following ſpeech, which I well remember, and give *verbatim*. 'Citizen Preſident, I demand that this aſſembly preſerves the mournful ſilence of the tombs, that when the bloody tyrant enters, it may ſtrike his *guilty* ſoul with horror.' Guilty ſoul! condemned before evidence heard, and prejudged before trial! This ſpeech was received with unbounded applauſe, and the blood-ſtained hypocrite Barrére, who was preſent on the occaſion, apoſtrophized the people in the tribunes, on the propriety of obſerving ſilence and decorum. It is remarkable, that there were very few perſons of any reſpectability, or even decent appearance, in the galleries; they were filled with fiſh-women, and the vileſt of the rabble. During the whole night preceding the day of trial, (as it was called) the people in the galleries kept themſelves awake with ſinging the Marſeillois Hymn, which, I believe, was vociferated an hundred times. The officers of artillery, attached to the national guard, who were on duty that night, procured wine and cakes for ſuch as were willing to purchaſe them. In the morning the deputies aſſembled, and proceeded upon the order of the day; and while Santerre the brewer, and commandant of the national guard of Paris, was ſent to the Temple to conduct the King to the convention, it was arranged that the preſident ſhould firſt read the whole of the charges, and ſhould then propoſe each of them ſucceſſively to the King, and demand his anſwer, He was alſo authorized to interrogate the monarch, and, if he refuſed to anſwer, ſuch refuſal was to be conſidered as a confeſſion of guilt. During this diſcuſſion, and before ſeveral other points had been adjuſted, Santerre preſented himſelf at the bar, and thus addreſſed the preſident:—'Citizen Prſident, I have executed your command; Louis Capet is here, and awaits your orders.' Before Barrére had time to reply, Mailhé, one of the ſecretaries, exclaimed, 'Bring him in.' A very profound ſilence reigned throughout the aſſembly, when attended by ſeveral officers of the *Etat Major* of Paris, and followed by Santerre, the King advanced to the bar, ſtanding erect and firm, and caſting (as appeared to me) a ſtrong look of defiance, but not of dignity. A little before the King entered, a member of the Convention ſaid, in my hearing, to * * * * *, 'This will give you a correct idea of your country in the laſt century.' To which he anſwered, with uncommon ſpirit, and with a forcible equivoque, 'No, we ſhall ſee too many tricks here.'

"I watched the King with the minuteſt attention, and I obſerved, that in looking around the Aſſembly, he happened to caſt his eyes on the ſtandards which had been taken from the Auſtrians and Pruſſians, and gave a ſudden ſtart, ſcarcely perceptible to any but a very cloſe obſerver, and from which he recovered himſelf in an inſtant. A wooden chair was brought, and Barrére invited him to be ſeated. He then read the whole of the charges, during which, the King fixed his eyes upon him, but ſeemingly not with attention. From this circumſtance, I did flatter myſelf, (and there were many members of the Convention who alſo wiſhed it,) that like Charles the Firſt, he would either deny the competency of the tribunal to try him, or have appealed to the people; but he adopted neither the one nor the other. To every charge he anſwered directly, without premeditation, and with ſuch ſkilful propriety, that the audience were aſtoniſhed; and this gave riſe to an idle report that Pethion had contrived to furniſh him with a copy in the Temple.

"There

" There occurred three other circumſtances during this ſolemn occaſion, which have not been noticed elſewhere. When he was accuſed of ſhedding the blood of Frenchmen, he raiſed his voice with all the conſciouſneſs of innocence, and in a very ſtrong tone of indignation replied, ' No, Sir! I have never ſhed the blood of Frenchmen.' His ſpirit was evidently wounded at this charge, and I perceived a tear trickle down his cheek; but as if unwilling to give his enemies an opportunity of diſcovering any weakneſs in his conduct, he inſtantaneouſly wiped it away with his hand, and then gently rubbed his forehead to denote that he was oppreſſed with heat.

" After all his anſwers had been obtained, ſeveral papers were handed to him, with ſome degree of politeneſs, by Roſe, a Scotchman, and one of the Huiſſiers, or Gentleman Uſher of the Convention. I have employed the term *politeneſs* by way of contraſt with the bruſque behaviour of Mailhé, the ſecretary, who was afterwards deſired to preſent the papers ſucceſſively to the King. Theſe papers were ſaid to have been ſigned by the monarch, and to have been contained in a box, which was found in a ſecret part of his cabinet. Their contents were not of any great importance, as they related to ſome pecuniary ſupplies and donations, ſent to ſupport his relatives and faithful ſervants on the other ſide of the Rhine. The object of the Convention was to identify the King's hand writing, by extracting from him an acknowledgment that any one of them was written by him. A chair was placed for Mailhé cloſe to the King, but within the bar. Immediately that he ſeated himſelf, the unfeeling monſter turned it completely round, preſenting his face to the preſident, and his back to the King. I believe I can venture to aſſert, that I heard ſomething like a murmur of diſapprobation at this indecent action, to ſay no worſe of it. The inſulted monarch felt the affront, and ſhewed, by the manner in which he reſented it, a proud ſuperiority over his daſtardly enemy. He roſe inſtantly from his ſeat, and remained on his legs during the whole of the examination. Mailhé retained his poſition, and ſitting with one leg over the other, read aloud each paper, and then, without turning towards the King, handed it over his right ſhoulder to his ſovereign, accompanied every time with the following queſtion:—' Louis, is that your hand-writing.' The unfortunate monarch, without deigning to give him a look, ſnatched it abruptly from his hand, and after having glanced his eye upon it, returned it in the ſame manner, and anſwered in a very indignant tone, ' No! it is not my hand-writing.' A multitude of papers were preſented on the one part, and denied on the other in the ſame ſtyle. At length, when the King diſavowed all, Mailhé roſe from his ſeat, and as he was returning to his ſtation of ſecretary, exclaimed, ' Louis denies every thing; Louis recollects nothing at all.' A voice from the boxes behind the deputies ſhouted, ' Take off his head.' But it was not noticed. Thus far, victory was evidently on the ſide of the King. Never were charges more completely refuted by any forſaken individual, unſupported either by friends or counſel. The preſident was wholly at a loſs how to proceed. Barbaroux and ſeveral members ran up to his chair, and whiſpered ſomething in his ear. This confuſed him the more. At length Manuel, nicknamed the Solon, the Solomon, or the Socrates of France, (I forget which) advanced from his ſeat into the area of the hall, in the moſt bungling manner, and in the moſt ridiculous tone I ever heard, thus delivered himſelf:—' Preſident, the repreſentatives of the people have decreed, that none of us ſhall ſpeak while *the King*, Louis I ſhould ſay, is amongſt us. Now I propoſe that Louis withdraw for a little, and then

every member may deliver his opinion.' No language can give an idea of the filly appearance he made, when he found that the word *King* had efcaped unguardedly from his lips. At the found of that name I could plainly perceive Legendre, ftanding at the top of the mountain, his body writhing and diftorted, and his mouth preparing to bellow. As he was fitting down, he gave Bourdon de L'oife a moft tremendous blow for calling him to order, which the other returned by a found box on the ear. Several deputies parted them. In the midft of this confufion, when all the members were talking together, (for the battle on the mountain was feen only by a few,) the prefident's chair was aflailed by a number of deputies, who were making various propofitions. At length Barrére rang his bell to obtain filence, and then told the King he might withdraw. All thefe things paffed in the fpace of four minutes. The King then addreffed himfelf to the prefident, and faid, 'I requeft to have the aflifiance of counfel,' and immediately retired before any anfwer was given.

"The artful and infernal villain Barrére, who, during this mock trial affected the greateft fympathy toward his injured fovereign, and even articulated all the charges in faultering accents, now refumed the natural tone of his voice. A fmart difcuffion had taken place on the propriety of his wearing his hat in the prefence of the King, to denote according to fome, that the nation was in danger, and according to others, to difplay the majefty of the people, fitting in Judgment on their chief magiftrate. The queftion was undetermined at the time the King entered, fo that it was left to his own option. He remained, however, the whole time uncovered, the majority of the members wore their hats, but the Duke of Orleans who had feated himfelf in full view of his fallen relative, was alfo uncovered. The King was plainly dreffed in an olive filk coat, and looked remarkably well; Barrére the prefident wore a dark mixture, a fcarlet waiftcoat, and a lead coloured pair of kerfeymere breeches, with white filk ftockings. Petion was elegantly dreffed in black, as well as feveral of his party; Robefpierre was alfo dreffed in black; Orleans was habited in blue, and the majority of the members looked like black-guards; Legendre wore no neck-cloth, and had his collar open *à la Brutus*.

"Manuel feemed much agitated by the mifapplication of the word *King*, and extricated himfelf from the difficulty in a moft laughable manner. Not fo the monarch who dropt a fimilar expreffion, even in his painful and untoward fituation. When he was giving an account of the invitation to the entertainment at Verfailles which the Queen had received from the *Garde du Corps*, he caught up his words and faid, *La Reine ci devant, ma femme.*

"The reft of this affecting fpectacle, which by no means correfponded with that pomp and dignity fo eloquently defcribed by Mr. Hume on another occafion is fufficiently known. I have mentioned the incidents above, becaufe I have never feen them recounted in any printed account of the tranfactions of that melancholy day.

"It has been generally aflerted, that no effort was made on the part of any of the Parifians to refcue their captive monarch from the horrors of a public execution. This aflertion I know to be falfe. I am perfonally acquainted with a very able literary man, now refident in Paris, who had fifteen thoufand livres depofited in his hands, for the purpofe of faving the King. What! you will exclaim, not more than 600l. fterling to fnatch a monarch from the fcaffold! It is true that this fum is a mere trifle, but it is a proof that his caufe was not altogether abandoned, and perhaps you will

will ſtart with ſurprize when I inform you, that this inſignificant ſum was ſo prudently diſtributed, and the plan ſo judiciouſly arranged (for I have ſeen all the documents), that if Santerre had not ordered the drums to beat, in order to drown the forcible appeal which the royal ſufferer was making to the people, I do moſt ſincerely believe, that it would have been carried into effect. Moſt aſſuredly, there were perſons on the fatal ſpot prepared to ſeize the moment of opportunity; and there can be no doubt, from the acknowledged fickle and atrocious character of the Pariſian populace, who would ſend up ſhouts to heaven to-morrow at the execution of the Firſt Conſul, whom to-day they adore, that they would have joined or divided in the enterprize. At all events, meaſures were taken to facilitate the King's eſcape during the ſtruggle, and that was the object for which the 600l. were expended."

Our extracts have already been ſo copious, and ſo much ſtill remains to be noticed, that we muſt poſtpone our farther account of theſe intereſting letters till the next month.

(To be continued.)

Occaſional Diſcourſes on various Subjects with copious Annotations. By Richard Munkhouſe, D. D. 3 Vol. 8vo. Longman.

THE preface to theſe diſcourſes, which we read with much ſatisfaction, diſpoſed us to think favourably of the author of them. The name of Dr. Munkhouſe is indeed familiar to us. Some of the ſermons contained in theſe volumes have previouſly undergone our inſpection, and obtained always our approbation. The author expreſſes himſelf as a man ſolicitous to be uſeful to ſociety, as exceedingly anxious that the contents of the preſent publication ſhould appear to the ſatisfaction of his readers, that it is his higheſt ambition, that they may indeed prove to be, unexceptionably BENEVOLENT, HUMANE, PIOUS, LOYAL AND PATRIOTIC. The ſermons are ſeverally inſcribed with the names of friends, or dedicated to exalted perſonages; in doing which, the author has, as he well expreſſes it, "alike indulged the fondneſs of affection, and the feelings of gratitude; and paid a willing tribute of reſpect and admiration to reſplendent virtue in high places:" among the latter are to be found the names of Mr. Pitt, Mr. Roſe, Lord Lowther, Lord Eldon, Sir William Scott, &c.

"Of the annexed notes which are many and multifarious, ſome have proceeded from his own pen, and are an expanſion of the obſervations and arguments made and contained in the body of the Work. But the greater number are moſtly extracted from the ſomewhat ſcarce and valuable writings of others, whoſe reaſonings and deductions are brought to illuſtrate and enforce his own"

The ſubjects of the diſcourſes are entirely occaſional. The devotional breathe, it is hoped, a ſpirit of piety, ſuited at all times to the nature of the ſervice, whether of penitence and ſupplication, or of

praiſe and thankſgiving. Thoſe queſtions of a political nature, which are brought under diſcuſſion, do not, we are informed, proceed from any deſign in the breaſt of the author, to infuſe politics into religion; but, on the ſame principle by which ſo cloſe a connexion exiſts between Church and State, to infuſe religion into politics; and from an anxious wiſh to promote, to the extent of his ability, the intereſts of his country, and the cauſe of ſocial order, by ſtrenuouſly inculcating the virtues of patriotiſm and loyalty, in oppoſition to thoſe plauſible, but impoſing and deceptious doctrines of liberty and equality, which have of late years been advanced with ſuch ſhameleſs effrontery, and circulated with a malevolent aſſiduity!

For the abolition of the Slave Trade, the Doctor is a vehement advocate; the clergy do well to inculcate humanity; but the Legiſlature muſt judge for itſelf on a ſubject which involves, in no common degree, both perſonal intereſt and political welfare.

On another ſubject we coincide with him in opinion altogether.

"The benefits to be derived from *friendly ſocieties* are," he ſays, "undeniably, ſuch as to hold out the ſtrongeſt inducements to an augmentation of their numbers, and to ſecure their good effects by wiſe and ſalutary regulations. The obligations to induſtry, ſobriety, and an orderly behaviour, which are impoſed on the members of theſe ſocieties, cannot but have a powerful influence on the manners and morals of the lower claſſes of the community."

Dr. M. muſt be added to the number of thoſe clergymen who have been the eloquent panegyriſts of Freemaſonary and *Gregoriſm*. The latter is an inſtitution, we believe not generally underſtood: ſome of our readers may therefore be curious to know ſomething of its nature.

"Theſe are fifer ſocieties, no leſs upright and amiable in their principles, than venerable for their antiquity. With certain characteriſtic peculiarities in their conſtitutions and laws, and ſuch as readily diſtinguiſh them from other ſocieties, they are admirably adapted to the purpoſes of their reſpective inſtitutions, and well calculated to promote the comfort, and ſupply the wants of men, in the ſpirit of a diſintereſted and diffuſive benevolence. The ſatisfaction and advantages which have followed the recent admiſſion of Gregoriſm into this place (Wakefield) are too well underſtood, and too ſenſibly felt, to require a laboured or an artificial eulogium."

The conſtitution of the ſociety precludes the author, we apprehend, from entering into a more general detail.

"What may be the future "improvements" he continues, "in that part of that ſervice of our Church, to which it more immediately relates, in conſequence of the introduction of *Improved Pſalmody*, cannot be known to its full extent until the work ſhall be completed, and its ſingular merit ſeen at once in all its fullneſs and variety. This ſo much looked for, this very deſirable event, there is reaſon to believe, is now not far diſtant."

Moſt heartily do we wiſh that the zealous author may not be diſappointed in his expectations. We ſhall rejoice to ſee that an improvement in Pſalmody in our Churches is univerſal.

There

There are also discourses preached before volunteers, for the benefit of charity schools, on the entrance upon a new year, &c. &c. The work concludes with a tract on the subject of the scarcity of corn, first published, anonymously, at a period of great national scarcity and individual suffering.

We have given a general account of the subjects collected from the very interesting preface prefixed to the first volume. We will lay before our readers an extract from a sermon preached at the opening of St. John's Church in Wakefield, of which Dr. M. was appointed Minister. These discourses are addressed not so much to the affections as the understanding; the style in which they are written is rather strong than smooth, often nervous, and sometimes rising into sublimity. The purchasers of this Work will, we are persuaded, think with us, that it contains many valuable discourses, and will unite their thanks with ours to the author for having collected and published them. His subscribers are as respectable as numerous, and evince him to have either a very extensive acquaintance, or to be holden in very high esteem. Dr. M. had a claim on the attention of the public for his elegant translation of the sermons of Durande: he promised a second volume, and he will, we hope, be induced to fulfil his promise.

"Always mindful then of the instruction which is conveyed to us in the text, (the secret things belong unto the Lord our God, &c.) let us learn to contemplate the mysteries of religion with reverence, to investigate its saving truths with *humility and meekness*, and conscientiously comply with its moral duties. Dispositions like these will render our services acceptable in the sight of God, and our conduct exemplary and advantageous to our fellow-creatures. On all subjects, where faith must supply the imperfections of knowledge, let us reason with calmness; let us form our conclusions in Christian charity. Men may disagree without being angry, censorious, or malevolent; they may be firm without being obstinate. By this means, though unanimity be not attainable, we shall at least arrive at moderation. There will spring up in our minds a tender regard for the opinions of others, which, though it may not lead us to approve what is contrary to our own, will not suffer us harshly to criminate or condemn. I know that pride and intolerance are often laid, and sometimes, no doubt, justly, to the charge of power and authority; and on the other hand, I cannot but suspect that dissent and resistance have not always their rise in designs the most honourable, nor in feelings the most ingenuous, any more than that they are always subsequently adhered to on the sole grounds of principle and conviction. I am at the same time sufficiently aware, that it is too easy to indulge in sentiments like these to the great injury of our neighbour, and to the disparagement of the Gospel of Jesus. Would to God that we were all one fold under one shepherd; and that those invidious distinctions and heart-burning animosities, by which we are distracted and confounded, were for ever lost and unremembered! Nothing, I am persuaded, can so directly serve the interests of Christianity—nothing can so effectually promote the peace and happiness of mankind, as opinions formed upon mature deliberation, and arguments conducted with openness and affability. When men shall cease to irritate each other by perverse and needless opposition, truth will then be pursued with less frequent interruptions;

tions; and virtue, (all that we are taught to underſtand by pure and undefiled religion) being freed from much of the weight and many of the difficulties that now attend it, and hang, as it were, heavy on its ſteps, ſhall be practiſed with more ſalutary effects, and ſhine with increaſing ſplendour. Then will our holy religion openly ſhew itſelf to be, what it really is, in nothing more amiable and excellent, than in the love and mildneſs, and gentleneſs, which it requires of all its diſciples; of thoſe even who moſt differ on ſubjects of faith, or of pure ſpeculations. Not (as hath already been obſerved) that men are to become indifferent in matters of opinion, either with reſpect to themſelves or others. A life of righteouſneſs and true holineſs muſt be the firſt great object of our endeavours; but this muſt be founded on the principles of our common Chriſtian faith. It is, therefore, abſolutely requiſite that we ſtudy to find out the truth; that we be zealous in defending and diſſeminating it; that we ſtrive, by every method which is conſiſtent with humanity and charity, to promote its intereſts. A contrary proceeding, which betrays itſelf in the violence of fiery zeal, and in the malignancy of a perſecuting ſpirit, generally ſuppoſes a radical want of truth. It is directly at variance with the meek ſpirit of Chriſtianity, and inſtead of happineſs and peace can only be productive of miſery and confuſion. The wiſdom that is from above is firſt pure, then peaceable, gentle and eaſy to be intreated, full of mercy and good fruits."

The following quotation from a Faſt Sermon, preached in 1797, will ſhew our author's patriotiſm.

"War, with its attendant evils, has been juſtly reckoned among the ſevereſt ſcourges which Providence permits upon earth as the temporal chaſtiſements of the vices of its inhabitants. And to engage in it for frivolous cauſes, or want only to perſiſt in a ſtate of warfare, is at once the moſt unpardonable of crimes, and aſſociates with it the heavieſt of puniſhments. The war, which now deſolates Europe, has been engaged in, on our part, for the preſervation of the deareſt intereſts of civilized life. It is urged by the enemy to the total demolition of exiſting governments and ſocial order. Upon the principle which it was entered into by us, on the ſame principle *its continuance* is ſurely juſtifiable, if not abſolutely neceſſary. We muſt therefore be content gladly to ſuſtain partial and tranſient inconveniences, with a view to the re-eſtabliſhment of general and permanent ſecurity. Let no man regret the obligation to a reduction of perſonal expenditure in aid of the exigences of the State; nor withhold his utmoſt efforts in the ſervice of his country, whenever they can be made in any way ſubſervient to the public good. Let him not ſo much as think of taking his eaſe, or indulging his pleaſures, whilſt the ark of God and the intereſts of humanity are in danger. Let not the merchant repine at a ſlight or unlooked for ſuſpenſion of commerce; neither let complaints be fooliſhly or miſchievouſly circulated, to the weakening of national as well as individual credit, and to the diſparagement and interruption of trade —Above all, let thoſe whom it more eſpecially concerns, be prevailed upon to abſtain from all attempts to impede the operations of government by an ill-timed wayward oppoſition. Britain, notwithſtanding the difficulties under which ſhe labours, is ſtill powerful in her reſources, formidable in population, rich in her poſſeſſions, ſupreme miſtreſs of the ſeas, and the great emporium of the whole mercantile world! To Britain Europe looks up for indemnification, protection and ſecurity. It is from Britain that Europe anxiouſly

anxiously expects the recovery of peace and the restoration of order. Let Britain but prove true to herself, and, by the blessing of God, Europe shall not be disappointed."

The annotations which the orthodox and loyal author has appended to these two quotations are illustrative of his own sentiments: we lament that our want of room does not allow us to insert them. He has discovered taste in the composition of his sermons, and judgment in the selection of his notes.

The Secret History of the Court and Cabinet of St. Cloud, in a Series of Letters from a Gentleman at Paris, to a Nobleman in London; written during the Months of August, September, and October, 1805. 3 Vol. 12mo. Pp. 1006. Murray. 1806.

THE *secret history* of Courts, is a dish on which public curiosity has always feasted, with extraordinary avidity; either from envy, from a propensity to the encouragement of scandal, or from a wish never acknowledged, to see persons in an elevated station lowered by their conduct to a level with their inferiors. To some one of these causes, may we ascribe the extensive circulation which books of this kind have almost invariably had, from the *Vie Privée de Louis XV.* to the *Memoirs Secrets sur la Russie*. They labour, however, under one very great disadvantage, for, being always anonymous, from the nature of the subject, they are naturally read with a great degree of suspicion, and credit is even withholden from them, often when they are best entitled to it. They are generally read, then, more for amusement than for instruction; though, if they be faithful records of the facts which they relate, they may easily be supposed to impart more useful and more important information than those regular histories, which descend not to the circumstantial details of private life.

Our readers will not be disposed to doubt, that the *Court and Cabinet of Saint Cloud* supply an ample sufficiency of most curious materials for the composition of three du decimo volumes. But if they should entertain a doubt on the subject, the perusal of these letters will very soon dispel it; for they are filled with a collection of as extraordinary circumstances, and with an assemblage of as extraordinary characters, as ever were brought together on the theatre of human life. It were folly to attempt the analysis of such a book; or, in short, to attempt any thing more, than the selection of a few specimens of the kind of entertainment to be expected from the perusal of it.

The account of Buonaparté's reception by his troops after he had usurped the Imperial dignity, perfectly corresponds with the information which we received at the time.

"Notwithstanding what was inserted in our public prints to the contrary, the reception Buonaparte experienced from his army of England in June

June laſt year, the firſt time he preſented himſelf to them as an Emperor, was far from ſuch as flattered either his vanity or views. For the firſt days, ſome few ſolitary voices alone accompanied the *vive l'Empereur!* of his generals, and his aid-de-camps. This indifference, or as he called it, mutinous ſpirit was ſo much the more provoking, as it was unexpected. He did not as uſual aſcribe it to the emiſſaries, or gold of England, but to the ſecret adherents of Pichegru and Moreau, amongſt the brigades or diviſions which had ſerved under theſe unfortunate generals. He ordered, in conſequence, his miniſter Berthier to make out a liſt of all theſe corps: having obtained this, he ſeparated them by ordering ſome to Italy, others to Holland, and the reſt to the frontiers of Spain or Germany. This act of revenge or jealouſy, was regarded both by the officers and men as a diſgrace, and as a doubt thrown out againſt their fidelity; and the murmur was loud and general. In conſequence of this, ſome men were ſhot, and many more arreſted. Obſerving, however, that ſeverity had not the deſired effect, Buonaparte ſuddenly changed his conduct; releaſed the impriſoned, and rewarded with the croſſes of his Legion of Honour, every member of the lately ſuſpected troops who had ever performed any brilliant or valourous exploits under the proſcribed generals. He even incorporated among his own body guards and guides, men who had ſerved in the ſame capacity under theſe rival commanders, and numbers of their children were received in the Prytanées and military free ſchools. The enthuſiaſtic exclamation that ſoon greeted his ears, convinced him that he had ſtruck upon the right ſtring of his ſoldier's heart. Men, who ſome few days before, wanted only the ſignal of a leader, to cut an Emperor they hated to pieces, would now have contended, who ſhould be foremoſt to ſhed their laſt drop of blood for a chief they adored.

"This affected liberality towards the troops who had ſerved under his rivals, roufed ſome ſlight diſcontent among thoſe, to whom he was chiefly indebted for his own laurels. But if he knew the danger of reducing to deſpair ſlighted men with arms in their hands, he alſo was well aware of the equal danger of enduring licentiouſneſs or audacity among troops who had on all occaſions, experienced his preference and partiality; and he gave ſanguinary proof of his opinion on this ſubject, at the grand parade of the 12th of July, 1804, preparatory to the grand fete of the 14th. A grenadier of the 21ſt regiment (which was known in Italy under the name of the Terrible), in preſenting arms to him, ſaid, "Sire! I have ſerved under you four campaigns, fought under you in ten battles or engagements; have received in your ſervice ſeven wounds, and am not a member of your Legion of Honour; whilſt many, who ſerved under Moreau, and are not able to ſhew a ſcratch from an enemy, have that diſtinction." Buonaparte inſtantly ordered this man to be ſhot by his own comrades, in front of the regiment. The ſix grenadiers ſelected to fire, ſeeming to heſitate, he commanded the whole corps to lay down their arms; and after being diſbanded, to be ſent to the different colonial depots. To humiliate them ſtill more, the mutinous grenadier was ſhot by the gens-d'armes. When the review was over, *Vive l'Empereur* reſounded from all parts, and his popularity among the troops has ſince rather increaſed than diminiſhed. Nobody can deny that Buonaparte poſſeſſes a great preſence of mind in undaunted firmneſs, and a perfect knowledge of the people over whom he reigns. Could but juſtice and humanity be added to his other qualities; but unfortunately for my nation, I fear, that the anſwer of General Mortier to

to a remark of a friend of mine on this subject, is not problematical: 'Had,' said this imperial favourite, 'Napoleon Buonaparte been just and humane, he would neither have vanquished nor reigned.'

"All these scenes occurred before Buonaparte, seated on a throne, received the homage as a sovereign, of one hundred and fifty thousand warriors, who now bowed as subjects, after having for years fought for liberty and equality, and sworn hatred to all monarchical institutions, and who hitherto had saluted and obeyed him only as the first among equals."

Many other proofs of this upstart's irritable and violent temper are here recorded. We have a tolerably correct character of the Comte de Segur, in the following sketch:—

"This de Segur is a kind of amphibious animal, neither a royalist nor a republican: neither a democrat, nor an aristocrat; but a disaffected subject under a king; a dangerous citizen of a commonwealth; ridiculing both the friend of equality and the defender of prerogatives; no exact definition can be given from his past conduct and avowed professions, of his real moral and political character. One thing is only certain; he was an ungrateful traitor to Louis XVI. and is a submissive slave under Napoleon the First."

It is with heart-felt concern, we observe, that there are but too many of the old nobility of France, who have displayed this base and abject disposition. Even a Montmorenci has degraded himself into a servant of the low-born usurper of his sovereign's throne!!—Oh! shame! where is thy blush!

An anecdote is told of the astronomer Lalande, which we never before heard. We knew, indeed, that this blasphemous wretch had entreated Robespierre to *honour* the heavens by giving his name (Maximilian) to a newly-discovered planet; but we were ignorant, that he had carried his monstrous impiety still farther, by imploring Buonaparte, who had publicly renounced his Redeemer, "to *honour* the God of the Christians, by styling himself Jesus Christ the First, Emperor of the French."

This writer's remarks on the insidious system of neutrality, which some of the Sovereigns of Europe have professed to observe during the French Revolution, and who, by that means, promoted the success of rebellion and regicide, and paved the way for their own destruction, prove that he entertains very just notions on the subject.

"In some of the ancient republics, all citizens who, in time of danger and trouble, remained *neutral*, were punished as traitors, or treated as enemies. When, by our revolution, civilized society and the European commonwealth were menaced with a total overthrow, had each member of it been considered in the same light, and subjected to the same laws, some individual states might perhaps have been less wealthy, but the whole community would have been more happy and more tranquil, which would have been much better. It was a great error in the powerful league of 1793, to admit any neutrality at all; every government that did not combat rebellion, should have been considered and treated as its ally. The man who continues neutral, though only a passenger when hands are wanted, to preserve the vessel from sinking, deserves to be thrown overboard to be swallowed

lowed up by the waves, and to perish the *first*. Had all other nations been united and unanimous during 1793 and 1794, against the monster Jacobinism, we should not have heard of either Jacobin Directors, Jacobin Consuls, or a Jacobin Emperor. But then from a petty regard to a temporary profit, they entered into a truce with a revolutionary volcano, which sooner or later will consume them all; for I am afraid it is now too late for all human power, with all human means, to preserve any state, any government from suffering by the threatening conflagration. Switzerland, Venice, Geneva, Genoa, and Tuscany, have already gathered the poisoned fruits of their neutrality. Let but Buonaparte establish himself undisturbed in Hanover some years longer, and you will see the neutral Hanse Towns, neutral Prussia, and neutral Denmark, visited with all the evils of invasion, pillage, and destruction, and the independence of the nations in the north, will be buried in the rubbish of the liberties of the people of the south of Europe!!

"These ideas have frequently occurred to me, on hearing *our* agents pronounce, and *their* dupes repeat, 'Oh! the wise government of Denmark! Oh, what a wise statesman, the Danish Minister, Count Bernstorf!' I do not deny that the late Count Bernstorf was a great politician; but I assert also, that his was a greatness more calculated for regular times than for periods of unusual political convulsion; like your Pitt, the Russian Woronzow, and the Austrian Colloredo, he was too honest to judge soundly, and to act rightly, according to the present situation of affairs; he adhered too much to the old routine, and did not perceive the immense difference between the government of a revolutionary ruler and the government of a Louis XIII. or a Louis XIV. I am certain had he still been alive he would have repented of his errors, and tried to have repaired them."

The whole of the letter whence this extract is taken, is worthy of attention; as are also the information and advice mentioned in the following passage from a subsequent letter.

"In a military empire, ruled by a military despot, it is a necessary policy, that the education of youth should also be military. In all our public schools or prytanees, a boy, from the moment of entering, is registered in a company, and regularly drilled, exercised, and reviewed, punished for neglect or fault according to martial law, and advanced, if displaying genius or application. All our private schools, that wish for the protection of government, are forced to submit to the same military rules, and therefore most of our conscripts so far from being recruits, are fit for any service as soon as put into requisition. The fatal effects to the independence of Europe to be dreaded from this sole innovation, I apprehend, have too little been considered by other nations. A great power, that can without obstacle, and with but little expence, in four weeks increase its disposable military force from one hundred and twenty to one hundred and eighty thousand young men, accustomed to military duty from their youth, *must finally become the master of all other or rival powers*, and dispose at leisure of empires, kingdoms, principalities, and republics.—NOTHING CAN SAVE THEM, BUT THE ADOPTION OF SIMILAR MEASURES FOR THEIR PRESERVATION AS HAVE BEEN ADOPTED FOR THEIR SUBJUGATION."

There is a great deal of truth in this observation, and happy we are to find, that one of the first acts of the new ministry has been the adoption of means for increasing, very considerably, the regular and dispos-

diſpoſeable, as well as the permanent, force of this country; a meaſure for which we are, no doubt, indebted to the vigorous and enlightened mind of Mr. Windham.

The twentieth letter of the third volume we ſhall extract entire, as it relates to an event which muſt ſtrike home to every Britiſh boſom.

"The unexampled cruelty of our government to your countryman, Captain Wright, I have heard reprobated, even by ſome of our generals and public functionaries, as unjuſt as well as diſgraceful. At a future General Congreſs, ſhould ever Buonaparte ſuffer one to be convoked, except under his auſpices and dictature, the diſtinction and treatment of priſoners of war require again to be regulated, that the valiant warrior may not for the future be confounded with, and treated as a treacherous ſpy, nor innocent travellers provided with regular paſſes, viſiting a country either on buſineſs or for pleaſure, be impriſoned, like men taken while combating with arms in their hands.

"You remember, no doubt, from hiſtory, how many of our ſhips, that during the reigns of George the Firſt and Second, carried to Ireland and Scotland, and landed there the adherents and partizans of the Houſe of Stuart, were captured on their return or on their paſſage; and that your government never ſeized the commanders of theſe veſſels to confine them as ſtate priſoners, and much leſs to torture or murder them in the Tower. If I am not miſtaken, the whole ſquadron, which in 1715 carried the Pretender and his ſuite to Scotland, was taken by your cruizers, and the officers and men experienced no worſe or different treatment than their fellow priſoners of war, though the diſtance is immenſe between the crime of plotting againſt the lawful government of the princes of the Houſe of Brunſwick, and the attempt to diſturb the uſurpation of an upſtart of the *Houſe* of Buonaparte. But even during the laſt war, how many of our ſhips of the line, frigates, and cutters, did you not take, which had landed rebels in Ireland, emiſſaries in Scotland, and malefactors in Wales? and yet your generoſity prevented you from retaliating, even at the time your Sir Sidney Smith, and this ſame unfortunate Captain Wright were confined in our ſtate priſon of the Temple! It is with governments as with individuals, they ought to be juſt before they are generous. Had you in 1797, or in 1798, not endured our outrages ſo patiently, you would not now have to lament, nor we to bluſh for the untimely end of Captain Wright.

"From the laſt time that this officer had appeared before the criminal tribunal which condemned Georges and Moreau, his fate was determined on by our government. His firmneſs offended, and his patriotiſm diſpleaſed; and as he ſeemed to poſſeſs the confidence of his own government, it was judged that he was in its ſecrets; it was therefore reſolved, that if he refuſed to become a traitor he ſhould periſh a victim. Delmarets, Fouché's private ſecretary, who is alſo the ſecretary of the ſecret and *haute* police, therefore ordered him to another private interrogatory. Here he was offered a conſiderable ſum of money, and the rank of an Admiral in our ſervice, if he would divulge what he knew of the plans of his government, of its connections with the diſcontented in this country, and of its means of keeping up a correſpondence with them. He replied as might have been expected, with indignation to ſuch offers, and to ſuch propoſals, but as they were frequently repeated with new allurements, he concluded with remaining ſilent, giving

giving no anſwers at all. He was then told, that the torture ſhould ſoon reſtore him his voice, and ſome ſelect gens-d'armes ſeized him, and laid him on the rack, where he uttered no complaint, not even a ſigh, though inſtruments the moſt diabolical were employed, and pains the moſt acute muſt have been endured. When threatened that he ſhould expire in torments, he ſaid, 'I do not fear to die, becauſe my country will avenge my murder, while my God receives my ſoul.' During the two hours of the firſt day that he was ſtretched on the rack, his left arm and right leg were broken, and his nails torn from the toes of both his feet; he then paſſed into the hands of a ſurgeon, and was under his care for five weeks, but before he was perfectly cured, he was carried to another private interrogatory, at which, beſides Deſmarets, Fouché and Real were preſent.

"The Miniſter of Police now informed him, that from the mutilated ſtate of his body, and from the ſufferings he had gone through, he muſt be convinced, that it was not the intention of the French Government ever to reſtore him to his native country, where he might relate occurrences which the *policy* of the French required to be buried in oblivion; he therefore had no choice, between ſerving the Emperor of the French, or periſhing within the walls of the priſon where he was confined. He replied, that he was reſigned to his deſtiny, and would die as he had lived, faithful to his King and to his country.

"The man in the full poſſeſſion of his mental qualities and corporeal ſtrength, is in moſt caſes very different from that unfortunate being, whoſe mind is enervated by ſufferings, and whoſe body is weakened by wants. For five months Captain Wright had only ſeen gaolers, ſpies, tyrants, executioners, fetters, racks, and other tortures, and for five weeks, his food had been bread, and his drink water. The man who thus ſituated and thus perplexed, preſerves his native dignity and innate ſentiments, is more worthy of monuments, ſtatues, or altars, than either the legiſlator, the victor, or the ſaint.

"This interrogatory was the laſt undergone by Captain Wright. He was then again ſtretched on the rack; and what is called by our regenerators the INFERNAL torments, were inflicted on him. After being pinched with red hot irons, all over his body, brandy mixed with gunpowder was infuſed in the numerous wounds, and ſet fire to ſeveral times, until nearly burned to the bones. In the convulſions, the conſequence of theſe terrible ſufferings, he is ſaid to have bit off a part of his tongue; though, as before, no groans were heard. As life ſtill remained, he was again put under the care of his former ſurgeon; but as he was exceedingly exhauſted, a ſpy in the dreſs of a Proteſtant clergyman, preſented himſelf, as if to read prayers with him. Of this offer he accepted; but when this man began to put ſome inſidious queſtions, he caſt on him a look of contempt, and never ſpoke to him more. At laſt ſeeing no means to obtain any information from him, a Mameluke laſt week ſtrangled him in his bed. Thus expired a hero, whoſe fate has excited more compaſſion, and whoſe character has received more admiration here, than any of our great *men* who have fallen fighting for our Emperor. Captain Wright has diffuſed new rays of renown and glory on the Britiſh name from his tomb, as well as from his dungeon.

"You have certainly a right to call me to an account for all the particulars I have related of this ſcandalous and abominable tranſaction; and though I cannot abſolutely guarantee the truth of the narration, I am perfectly

fectly ſatisfied of it myſelf, and I hope to explain myſelf to your ſatisfaction. Your unfortunate countryman was attended by, and under the care of, a ſurgeon of the name of Vaugeard, who gained his confidence and was worthy of it, though employed in that infamous gaol. Either from diſguſt of life, or from attachment to Captain Wright, he ſurvived him only twelve hours, during which he wrote the ſhocking details I have given you, and ſent them to three of the members of the foreign diplomatic corps, with a prayer to have them forwarded to Sir Sydney Smith, or to Mr. Windham; that thoſe his friends might be informed, that, to his laſt moment, Captain Wight was worthy of their protection and kindneſs. From one of thoſe miniſters I have obtained the original, in Vaugeard's own hand writing.

"I know that Buonaparté and Talleyrand promiſed the releaſe of Capt. Wright to the Spaniſh Ambaſſador; but at that time he had already ſuffered, once on the rack, and this liberality on their part was merely a trick to impoſe upon the credulity of the Spaniard, or to get rid of his importunities: had it been otherwiſe, Captain Wright, like Sir George Rumbold, would himſelf have been the firſt to announce in your country, the recovery of his liberty."

Can this be true? And are General Rochambeau, Admiral Villeneuve, and ſcores of other French officers, ſuffered to enjoy their liberty? If ſo, we muſt ſay, that we are neither *generous* nor *juſt*.

Theſe letters are evidently written by a foreigner, or tranſlated from the French; for they abound in Galliciſms; nor are they wholly exempt from other errors. In p. 79, Vol. I. we read of "ravaging the *legacy* of Bologna, and of Ravenna;"—shis ſurely ſhould be the *legate-ſhip* of Bologna, and the *exarchate* of Ravenna.

The nobleman's correſpondent cannot be accuſed of a want of diligence and aſſiduity, for we find that no leſs than *thirty-four* of his letters were written in the ſingle month of Auguſt.

EDUCATION.

A Syſtem of Engliſh Grammar, upon a Plan entirely new; intended as a Means of facilitating the progreſs both of Public and Private Education. By John Taylor, Head Master of the Academy, Dronfield, near Cheſterfield. 12mo. Pp. 295. Montgomery, Hartſhead, and Hurſt, London. 1804.

OF the multiplication of Grammars there ſeems to be no end, though the laſt in general only repeats or adds to the errors of its predeceſſors. But from a work profeſſing to give a ſyſtem of Engliſh Grammar *entirely new*, we did expect ſomething new. How far our expectations were anſwered will appear in the courſe of our obſervations on the work.

In ſpeaking of nouns, the author adopts, as is uſual, from the Latin or Greek Grammar, the term caſe. It might be uſeful to a man (if ſuch a man there were) who was only converſant with theſe languages, to tell him the oblique caſes in Engliſh are marked only by prepoſitions, as our nouns have no declenſion; but why an Engliſhman ſhould be told this, is to us incomprehenſible. One caſe need only be noticed, viz. the genetive, more properly termed the poſſeſſive, is the only caſe we have.

In pronouns we have one other caſe, which ſhould certainly be noticed; but we do not exactly ſee why the abſence of the vocative in the pronouns of the firſt and third perſon ſhould be marked by the Latin word *caret*, except, as we before hinted, that the book was chiefly deſigned for a Roman pupil.

Indeed the notice of the vocative caſe in Latin Grammar, except in the ſecond declenſion, has always ſeemed to us a fault, as the vocative of the nouns maſculine of that declenſion is not a general rule, but an exception to a general rule.

In the verb we find the old error of giving *ſhall* or *will* indiſcriminately, as ſigns of the future tenſe; but every one who ſpeaks or writes correctly muſt know, that the ſimple future is thus marked.—*I ſhall, thou wilt, he will, we ſhall, you or ye will, they will*. The confuſion our united countrymen of the north and the weſt frequently make uſe of them has been ſhewn in this example: I *will* be drowned; nobody *ſhall* come to my aſſiſtance.

In the auxiliar verbs, *can, ſhall*, and *will, could, ſhould*, and *would*, are given as the paſt tenſes, whereas they are, in fact, the preſent ſubjunctive, or, more properly ſpeaking, the hypothetic mood. *I would do it if I could*, marks preſent time; to make it relate to ſome time paſt, we muſt ſay, I would *have* done it. It is ſurpriſing that this circumſtance in the acknowledged ſign of the hypothetic mood ſhould not have led our Grammarians to notice that it is the ſame in the verbs, and that the paſt tenſe of the indicative is the preſent of the hypothetic. For example—"If I *thought* ſo, I would do it directly," is obviouſly a preſent tenſe, followed by a paulo poſt future. If we put a paſt tenſe hypothetically, we muſt ſay, "If I *had thought* ſo yeſterday, I would have done it." The only verb that diſtinguiſhes here is the verb ſubſtantive *to be*, where the hypothetic preſent has *were* in the ſingular as well as the plural.

The article of Proſody is full of error. Why talk about long or ſhort ſyllables in Engliſh verſe, which is ſolely regulated by accent, totally independent of quantity? Why puzzle the mere Engliſh ſtudent by Greek names of feet which do not exiſt in our proſody, and which he cannot poſſibly compute? And why tell the ſcholar who takes up the book, that he makes falſe quantities in every line of an ancient poet that he reads? If a ſyllable is pronounced long, it will be long ſo pronounced, whether in Engliſh, Greek, or Latin. If all ſyllables that are accented are long, and unaccented ſhort, then, in the firſt verſe of Virgil, the firſt ſyllable of patulæ is long, and the laſt ſhort.

We wiſh to ſee an Engliſh Grammar ſimplified, and written ſo as to be perfectly intelligible to the mere Engliſh reader. If our Grammar is to be loaded with rules that are applicable only to the ancient languages, the young ladies at the boarding ſchool ſhould begin, like their brothers, with Lilly's Accidence.

There are alſo ſome errors in what the author calls his Scale of Verbs Irregular; (why not irregular verbs?) but in which he has only followed the errors of former writers of eminence; for inſtance, we have *load, loaded*, participle *loaded* or *laden*: it ſtrikes us that *loaded* or *laden* are participles of diſtinct verbs. We do not ſay that a waggon is *laden*, or that a ſhip is *loaded*; we uſe *lade* in the preſent, *laded* in the preterite, and *laden* in the participle, when we ſpeak of a ſhip. In the verb to *hang*, there is a diſtinction, neither made by our author, nor Louth, nor Johnſon; though it ſeems ſufficiently obvious. When to *hang* ſeems ſimply to *ſuſpend*, the

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preterite and participle are *hung*; but if it ſignifies execution by ſuſpending by the neck, it becomes a regular verb. No man who ſpeaks correctly would ſay he had *hanged* his hat on a peg, or that a malefactor was condemned to be *hung*.

MISCELLANIES.

A Letter to a Member of the Society for the Suppreſſion of Vice: in which its Principles and Proceedings are examined and condemned. 8vo. Pp. 64. Cawthorne, Catherine-Street; and Chapple, Pall Mall. 1805.

Hear both Sides! or a Defence of the Society for the Suppreſſion of Vice; in reply to a Letter to a Member of that Society; in which its Principles and Proceedings are examined and condemned. By a Member of the Society for the Suppreſſion of Vice. 8vo. Pp. 64. Rivingtons; Hatchway; and Aſperne. 1805.

THE Society for the Suppreſſion of Vice was inſtituted in 1802; and in the following year it printed a large Addreſs to the Public, ſetting forth the utility and neceſſity of ſuch an inſtitution, and its claims to public ſupport. On this addreſs ſome obſervations were made, ample extracts from it given, in our XIVth Vol. p. 281, &c. Though we did not approve of every phraſe employed, nor indeed of every ſentiment expreſſed, in that publication, we yet gave the Society full credit for the uprightneſs of their intentions, for a warm deſire to promote the moſt important intereſts of their fellow-ſubjects. Since that time the Society has greatly increaſed in the number of its members, who now amount to more than TWELVE HUNDRED, and among whom are many of the moſt reſpectable names of which the kingdom can boaſt. The object of theſe aſſociated individuals we conſidered as ſo ſalutary, and its accompliſhment (as far as its accompliſhment was practicable) ſo beneficial, that we did not ſuppoſe that they would meet with oppoſition from any ſteady friend of religion and morality. It was, therefore, not without ſome degree of ſurprize, or rather it was with no ſmall degree of diſguſt, that we peruſed the firſt of the two pamphlets now before us. We ſhould be guilty of great injuſtice to the author if we did not declare that his work diſplays ingenuity, and a very conſiderable acquaintance with the principles of good compoſition. But we muſt not, by any means, afford our ſanction to the ſpirit which pervades it. It is, in truth, a ſevere and gratuitous attack on a ſociety who, if we are able to judge, inſtead of meriting obloquy and cenſure, are entitled to the thanks and gratitude of their country. The author himſelf ſets out with pronouncing "the Suppreſſion of Vice to be an object highly laudable, and a cauſe in which every *good* man muſt be deſirous to embark." (P. 3.) He allows, too, "that vice and immorality are, and always have been, extremely prevalent: and that every juſtifiable means ſhould be uſed to extirpate and ſubdue them." (P. 4.) But, notwithſtanding theſe promiſing conceſſions, he is determined to reprobate the motives and exertions of this ſociety. He firſt denies the *neceſſity* of it; for he aſſerts that we are not worſe than our anceſtors; and that the Society's Addreſs is "little more than a dull declamation againſt imaginary evils, and an inceſſant aſſumption of what is no where proved, viz. that we live in the moſt

vicious, depraved, and irreligious times the country ever knew." (P. 5.) Such charges the author calls "muthroom charges;" and he alleges that not a few pages of the Addreſs "are employed in attributing to its authors all imaginable goodneſs and perfection." He is, therefore, of opinion "that this aſſociation is not only uſeleſs and unneceſſary, but is in its views and principles, unworthy of ſupport." (P. 6.)

The Society had prefixed as a motto to their addreſs the words of Mr. Burke, "when bad men combine the good muſt aſſociate;" and we have ſeen himſelf declaring that "the Suppreſſion of Vice is a cauſe in which every *good* man muſt be deſirous to embark." Yet his eagerneſs to bring the Society into contempt has led him into the ſtrange inconſiſtency of imputing to its members, in adopting this motto, the intention of pronouncing a panegyric on themſelves. The perverſeneſs of his reaſoning on this ſubject is ſo odd, that we muſt lay the paſſage itſelf before our readers.

"Nor do I like any men calling themſelves 'the good;' and, indeed, ſince ſuch is their opinion of themſelves, I wonder it did not occur to the Society that there *was* [is] a text in Scripture which might alſo, with peculiar conſiſtency, have been tacked to their diſcourſe, (or Addreſs, if they will have it ſo,) and it is this: 'Lord, we thank thee that we are not like other men.' This would have been more appropriate and leſs exceptionable, than the other: for *though it is true that good men ſhould aſſociate againſt bad*, yet it ſometimes happens that the good are equally called upon to aſſociate againſt each other; that is, there is an exceſs of goodneſs, whoſe zeal aſſumes a right to perſecute and annoy thoſe who may not have attained to the ſame degree of perfection. This is a degree of goodneſs againſt which the good themſelves ought to combine and aſſociate." (P. 7.)

This curious paſſage might ſerve as a text for a long diſſertation; but we have room to make only one ſhort obſervation. The author, we ſee, lays it down as *true, that good men ſhould aſſociate againſt bad*. But by what means can they be made to aſſociate? By making their ſentiments public, we ſuppoſe; and ſo calling on all who approve theſe ſentiments, for aid and ſupport. But this is the very conduct which, in the caſe of the Society for the Suppreſſion of Vice, our author has ſtigmatized. If, therefore, his argument be of any force, (as, in truth, it is not,) it will be impoſſible, hereafter, for the good to aſſociate without rendering themſelves unworthy o' ſupport. For, according to him, the very attempt to aſſociate expoſes them to the ſuſpicion of phariſaical pride, of puritanical preciſeneſs, and even of a diſpoſition to perſecute and annoy. Such reaſoning (if that may be denominated reaſoning of which the palpable abſurdity confutes itſelf) is utterly unworthy of this writer's good ſenſe. Yet it muſt be confeſſed that the principal weapons with which he aſſails his antagoniſts conſiſt in vague inſinuations of this kind. He calls in queſtion the purity of the motives which gave riſe to this numerous aſſociation, and the diſintereſtedneſs of the views by which its proceedings are directed. He wiſhes its leading members to be conſidered as actuated by officious zeal without diſcretion; as exhibiting unequivocal marks of diſguſting ſpiritual pride and intolerance; in ſhort, as a combination or junto of puritans and methodiſts, whoſe proceedings are dictated rather by an oſtentatious deſire of acquiring reputation for ſuperior ſanctity. In proof of what we have here aſſerted we

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shall present our readers with an extract or two, which will likewise serve as very good specimens of this author's general mode of writing.

"Were we, indeed, to judge of your Society by its own opinion of itself, the golden age would quickly realize itself to our flattered imaginations. We should look forward with earnest solicitude to an age of unimagined perfection, and should find that the calendar had not yet acquired its tythe of saints and martyrs: while we should be left in suspense whether to judge of the age by the wickedness attributed to the one part, or by the unexampled virtue and goodness of the other.—Let it be remembered, too, that reformers of every description speak highly of themselves. Self-applause is a necessary ingredient in the claims of those who have earned no other praise. With this view societies that have had for their object the subversion of all that is dear to us as men and as Christians, have been ever liberal in their professions, and have told their tale of virtue in a better manner, and perhaps with more success, than your society has done. Nor need I remind you, in illustration of this, that the reformers who brought their monarch to the scaffold, and afterwards usurped his throne, were not wanting in that very fervency of zeal, nor in the same uprightness of profession, which distinguish modern reformers. Far am I from imputing similar, or indeed any improper, views to your Society, (which I believe to be composed of a set of mistaken zealots,) yet their zeal is a jack-a-lanthern, which may unconsciously lead them any where, and may at last lead them to pull down kings and bishops, when they shall return in conquest, clothed with the spoils of brothels, gin-shops, hops, routs, little goes, and tee-to-tums. Successful reformers are generally restless characters; and, like a great army at the end of a war cannot be disbanded or kept on foot without equal danger to the state. And however widely different the views doubtless are of your Society and those I have alluded to, yet I defy any man at all acquainted with the subject, to read its addresses and attend to its proceedings, without being continually reminded of the times of Cromwell, and of the puritanical cant which then as now lost sight of essentials, in its eager zeal to remedy imaginary evils." (Pp. 8—11)

The author afterwards adverts to the Society's determination to confine their members to persons who profess themselves of the Church of England as by law established. We always thought this a wise determination; and we regret extremely that the British and foreign Bible Society have departed so widely from so prudent a principle. The writer of the Reply has very justly observed, that this part of the plan "precludes the possibility of such institutions degenerating into religious disputation." (Rep. p. 18) We have many other reasons, indeed, for approving of such a limitation; though this single one is sufficient to justify it. It draws from the Letter-writer, however, the strongest expressions of disapprobation; and the following is the light in which he represents it.

"You, my dear Sir, who know my warm and undeviating attachment to that church, will not suspect me of discountenancing it when I say that there never was a cause which less called for an avowal of religious distinction. The Suppression of Vice is a labour in which the Atheist, (if there be such a man,) the Deist, and the Christian might with safety join together.—*But here the cloven foot displays itself, and shews the limited kind of vice to which your Society's views are directed.* For it would be difficult to imagine, if mere unequivocal vice *is* [be] the object of its suppression, what incum-

brance a Roman Catholic, a Preſbyterian, or an Anabaptiſt could be to ſuch an object. One would ſuppoſe, indeed, after this avowal, that the Suppreſſion of Vice had got into the hands of regular Church of England men; I mean frequenters of their *pariſh churches*. I wiſh that may be the caſe; but I ſuſpect it is not. I rather look upon your Society as a tool of Methodiſm; and therefore an inſtrument in the hands of a ſyſtem of the moſt dangerous deluſion that ever beſet the Church of England; and I believe it would not be difficult to prove, if the term diſſenter is allowed to embrace its plain and obvious meaning, that your Society is not without a very plentiful ſhare of ſuch as I have alluded to. If this be true, (and in proof of it I appeal to the avowal [which] I have juſt noticed, as well as to the proceedings of the Society,) it ſeriouſly behoves the real members of the Church of England, and, above all, ſuch of its clergy as have joined the ranks of your aſſociation, to conſider well the ſort of ſuicide [which] they are thus committing. Let them conſider that there never was ſuch a diſſent from the Church, ſince its eſtabliſhment, as is now propagating itſelf, by the moſt ſpecious and inſidious means, over every corner of the kingdom. In fact, you can hardly enter the moſt obſcure village, but you will find either its conventicles or its proſelytes. You will find too, that the watchwords of this extenſive confederacy are, alternately their own ſuperior ſanctity, and the inadequacy of our clergy, and of our forms of worſhip. And it is pretty well aſcertained that they are ſtraining every nerve to diſperſe clergymen of their own perſuaſion over the kingdom, whenever they have an opportunity." (Pp. 18—20.)

We are as thoroughly ſenſible as this writer can be of the danger which threatens our venerable Church from the reſtleſs encroaching ſpirit of methodiſm; but when we look at the liſt of this Society, we ſee in it many, very many, names which we never ſuſpected of lending their influence to the propagation of methodiſm; and unqueſtionably the *oſtenſible* objects of the Society have no connection with ſo inſidious a deſign. We have watched, and will continue to watch, with moſt jealous attention, the progreſs of methodiſtical deluſion, againſt which we ſhall not fail to raiſe our warning voice in whatever quarter it may appear. But we are not unjuſt enough to impute it where it is not diſcernable; and although we have no doubt that in this numerous aſſociation, individuals of methodiſtical principles may be found, we yet ſee no reaſon to charge, with this writer, the Society, *as ſuch*, with being "the tool of methodiſm."

In accounting for the corruption of the times, the Society had laid great ſtreſs on the prevalence and pernicious influence of what has been denominated the New Philoſophy. On this ſubject, however, their implacable cenſor is diſpoſed to laugh at their gloomy apprehenſions. He calls the term "a bug bear;" ſince "he hopes or believes that this charge comes too late." In ſupport of his belief he appeals to the late and preſent diſtinguiſhed loyalty of the country. "Do we not," he aſks, "at this moment preſent the moſt gratifying ſpectacle that the political or even the Chriſtian world can, in the preſent ſtate of things, behold? Do we not preſent a bold and dauntleſs front to the aſſailant, which baffles his reſolves, defies his power, and that of a whole world in arms? There muſt be virtue, courage, and religion in a people who can do this; and all the lamenting cant of all the gloomy fanatics in the univerſe will never perſuade me otherwiſe." (P. 15.) That there is truth in theſe obſervations cannot be denied. Yet we are, we muſt confeſs, very far from think-

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ing that it would be wiſe for the nation to ſleep in ſecurity, as if the principles of falſe philoſophy were completely extinguiſhed. The abettors of theſe vile and deſtructive principles are indefatigable in making proſelytes; and whenever their attempts in one form are baffled, they are ſure to attack in another leſs ſuſpicious. "We are not ignorant of their devices." It is right therefore that we ſhould be on our guard, and we can hardly ſuppoſe that our ingenious author would endeavour to ridicule us out of our vigilance.

This writer has met with no mean antagoniſt in the author who defends the conduct of the Society. The former accuſes the Society of having erected itſelf into a new tribunal; of taking the law into its own hands; and of uſurping the functions of the magiſtracy and clergy. The latter replies that this accuſer of the Society cannot but know that they act in ſubordination to the magiſtracy, and agreeably to the expreſs injunctions of his Majeſty's proclamation for the Suppreſſion of Vice and Immorality; that their conduct is approved by the magiſtracy of the metropolis; and that the Chief Juſtice of England has declared their ends to be legal and their conduct praiſe worthy. The Society, it appears, has proſecuted to conviction 622 ſhopkeepers and publicans for breaches and abuſes of the Sabbath. But the Letter Writer contends that theſe "might all have been puniſhed by the proper vigilance of the mere beadles of their reſpective pariſhes. (P. 32.) He adds, "If the beadles neglect their duty, let them be puniſhed; there are proper tribunals for their correction." (P. 33.) To this the reply which is made by his opponent is, in our opinion, perfectly ſatisfactory. Admitting what the Letter Writer ſays to be true,

"How," he aſks, "is your concluſion warranted, that the Society is uſeleſs and unneceſſary? The fact of above 600 convictions ſhews that though they *might have* been, yet that theſe offences *have not been*, ſuppreſſed." [an ill conſtructed ſentence] "Now, though there ſhould be proper tribunals for puniſhing the neglect of the beadles, will you inform me by whom the beadles are to be brought before ſuch tribunals? Now, though there ſhould be laws to puniſh offences, and magiſtrates to enforce them, will you further inform me by whom keepers of brothels, venders of obſcene books and prints, and other offenders, are to be brought before ſuch magiſtrates? We ſee by the evidence of 678 convictions, that offenders are not brought to puniſhment, without an effort is made by ſome individual, or a Society in the firſt inſtance. Thoſe crimes which, while they break in upon the public welfare, are alſo directly injurious to individuals, as murder, robbery, forgery, and others of a like nature, are ſeldom allowed to paſs unnoticed; and it may be ſafely left to thoſe individuals, whoſe perſon or property has been invaded, to bring the offender to puniſhment. But thoſe offences which, though highly injurious to the public weal, do not directly break in upon the comfort or ſecurity of any individual; as offences againſt religion, morality, and public decency; excite too minute an intereſt in individuals to render their ſuppreſſion a matter of private effort or concern. On this important diſtinction, ſo ably urged in the report of the Committee of the Proclamation Society in 1799, the governing power of every country has ever proceeded in its criminal legiſlation; and on this diſtinction the Society for the Suppreſſion of Vice was founded and acts; for though the laws are good, and the magiſtrates are vigilant, yet the laſt cannot act in the execution of the firſt, unleſs offenders are pointed out, and offences are detected." (Def. Pp. 25—27.)

The Letter Writer accuſes the Society of acting partially and oppreſſively, by confining their proſecutions to thoſe ranks of the community which they are moſt likely to overcome, or terrify. As a proof of this charge, he obſerves that the perſons convicted by the Society's means were inhabitants of St. Giles's, Monmouth-ſtreet, Clare-market, Whitechapel, Shoreditch, &c. The author of the Defence replies that, before ſuch an accuſation was brought, his antagoniſt ought to have been prepared to prove that ſome opulent merchants or tradeſmen had openly carried on their buſineſs on the Sabbath, and that the Society knowingly connived at the profanation; and he challenges the proof of a ſingle inſtance of ſuch connivance. He aſks beſides, why the Suppreſſion of Vice ſhould be deemed oppreſſive; and if a poor man will ſuffer by becoming religious? He adds, with ſingular felicity and force; "No, Sir: let us not deceive ourſelves. Canting is as much the habit of the world's world, as of thoſe whoſe profeſſions of ſanctity and religion greatly exceed their practices, and I know not of any cant more wretched or deſpicable than that which would frighten men from their duty, or which would encourage crimes and irreligion, under the falſe pretence of ſecuring the rights of Engliſhmen, and guarding againſt becoming too obſervant of the religious and moral law." (Pp. 36—37.)

It is farther alleged, (and we think ſatisfactorily,) in defence of the Society, that the offences to which their attention is directed are neceſſarily ſuch as are committed publicly, and can eaſily be detected. It is not, and could not be, a part of their plan to invade the privacies of domeſtic life, or to baniſh from families all confidence and comfort by converting their ſervants into an army of ſpies. Undoubtedly had the Society been indiſcreet enough to employ ſuch a meaſure, they would have merited execration; and the Letter Writer would have been among the firſt to hold them up to the indignation of the public. With reſpect to the ſelection of the diſtricts in which their activity has been chiefly exerted, their conduct appears to require no apology. They were under the neceſſity of beginning ſomewhere. The only proper queſtion, therefore, is, have they ſelected thoſe diſtricts in which the profanation of Sunday was moſt prevalent and barefaced? And this is a queſtion which every one but moderately acquainted with the metropolis can have no heſitation to anſwer in the affirmative. The following information with regard to the effect of prohibiting the public ſale of butcher's meat on Sunday, is important not only in a moral and religious, but in a prudential and œconomical view. It might indeed, have been predicted *a priori*; and we are happy to find it amply confirmed by experience.

"The Society," ſays their able and zealous defender, "have the ſatisfaction to find, on experience, that the ſuppreſſion of this practice in Clare-market was followed by a very intereſting and beneficial conſequence to the poor, who, before, were in the habit of buying meat on Sunday morning; but who now, in order to purchaſe their neceſſary ſupply on the Saturday, are forced from their ſeats in public houſes: by which means a portion of that money is ſaved and properly applied which would probably otherwiſe have been miſ-ſpent in drinking, and the butchers in the market have obſerved that their cuſtom from the poor has very materially increaſed ſince ſelling on the Sabbath has been ſtopped." (Def. Pp. 32—33.)

One ſpecies of vice againſt which the exertions of the Society are directed is the vending of obſcene books and prints. It is acknowledged even by the Letter Writer himſelf that for the effectual ſuppreſſion of this miſchievous traffic

traffic the Society "would merit the unbounded thanks of every man." (P. 49.) But on this ſubject he treats them, as appears to us, with ſingular injuſtice. "Your Society, it is true," he ſays, "gravely tell us, they have diſcovered that ſix or eight hundred perſons are engaged in concert in this nefarious traffic; yet, after two years of zealous exertion, they have according to their own account, brought to juſtice only ſeven perſons of this deſcription. (P. 49.) And when you have compared," he adds, "this number with thoſe convicted of alleged breaches of the Sabbath, you will judge whether ſubſtantial views or puritanical obſervances, are the moſt favovrite objects of your Society's regard." (P. 51.) But here his antagoniſt is completely victorious. The Letter Writer has miſrepreſented the fact, for the Society do not ſay that ſix or eight hundred perſons are engaged in diffuſing blaſphemous and obſcene books and prints. They ſtate that they have been informed that there are about 600 itinerant print-ſellers, of whom though ſome may obtain a decent livelihood by fair and honeſt trade, yet many had been diſcovered actively employed in exciting the licentious paſſions of youth. To counteract this miſchief, the Society appear to us to have adopted the moſt unexceptionable meaſure. They have admoniſhed ſuch as were known to deal in theſe abominable articles. They have addreſſed cautionary letters to almoſt all the ſchools, for either ſex, in or near the metropolis; while they have ſelected for proſecution thoſe publications only which were fraught with the groſſeſt indecency, and circulated with the greateſt induſtry. The following reflections are ſo juſt and ſatisfactory that we gladly inſert them in the author's own words.

"Yet of a crime ſo ſecretly committed they have proſecuted ſeven *offences* [meaning *inſtances* or *caſes* we preſume,] to conviction. But you are diſſatisfied at the ſmallneſs of this number, and conſider that the 622 profanations of the Sabbath they have proſecuted *is* [are] a proof that the latter offence excites greater vigilance than the *firſt* [former.] Surely, however, you ſhould allow for the different nature of theſe offences, and the difference in the number of the perſons by whom they are committed, before you draw this concluſion. The number of publicans and ſmall ſhop-keepers in the metropolis alone is, probably, *more numerous* [greater] than all the itinerant print-ſellers in the kingdom; and while a breach of the Sabbath is a public and notorious offence, the ſale of obſcene books and prints is effected with the greateſt art, circumſpection and ſecrecy."

"If, however, this dreadfully pernicious traffic has been checked and impeded, if but one ſchool has been preſerved from contagion by the efforts of this Society; I challenge for it the thanks and gratitude of the community. But if parents, guardians, and keepers of ſchools have been, through its expoſition of this nefarious traffic, put on their guard, and had their vigilance excited, effects the moſt beneficial and extenſive have reſulted from the inſtitution, which has by this means alone rendered the moſt important ſervice to the country." (Pp. 42—44.)

The Society in their ſecond addreſs to the public "lament that the trade in obſcene publications, far from being confined to the low deſcription of perſons already mentioned, is ſupported by ſome opulent tradeſmen, of fair reputation, who from this moſt corrupt ſource, derive conſiderable profits." On this ſtatement the Letter Writer erects a moſt weighty charge againſt the Society. Why, he aſks, are not ſome of theſe opulent tradeſmen brought forward as proper objects of proſecution? "One proſecution of this deſcription," he ſays, "would have done more honour to your Society than

putting

putting all the ballad-ſingers and bookſtall keepers of London in the pillory." (P. 52.) This inference is evidently that theſe tradeſmen were not proſecuted *becauſe they were opulent*; and hence, he imagines, ariſes a moſt irrefragable proof that the views of the Society are oppreſſive and partial. It might, however, have occured to him, as his anſwerer obſerves, that there is a material difference between *legal evidence and moral proof* of guilt. In the caſe of theſe opulent dealers in obſcenity, the Society might be in poſſeſſion of the laſt though not of the firſt. But that the Society is undeſervedly reproached with partiality in favour of the rich appears from their conduct with regard to illegal lotteries. Their firſt conviction was of the principal, a perſon of conſiderable property, while they procured the agents to be diſmiſſed with a reprimand. They have ſince convicted nine other principals.

The Letter Writer appears to think lightly of the Society's exertions for the ſuppreſſion of illegal dances, of private theatres, and of cheap maſquerades. Yet it cannot be denied that ſuch meetings are fruitful ſources of moral contamination. At theſe meetings the moſt worthleſs profligates and proſtitutes mix with tradeſmens' daughters and female ſervants, who, by the thoughtleſs levity of one night, have frequently entailed diſgrace and wretchedneſs on their whole future lives. "Nothing," ſays the author of the Defence, "can be imagined better likely to facilitate the practices of procurers than aſſemblies which afford opportunities for ſuch perſons to approach the innocent and unwary, thereby beginning an acquaintance they would not otherwiſe have formed, which ends in the diſgrace, miſery, and ruin of the unhappy victim." (P. 48).

Upon the whole, though we cannot affirm that the author of the pamphlet in defence of the Society is equal to his opponent in the art of writing, yet we feel not the ſmalleſt heſitation to ſay that he is very much ſuperior in point of argument. It appears, indeed, to us that the ingenious Letter Writer had a taſk to perform of no eaſy accompliſhment. He had to degrade in the public eſtimation a moſt numerous ſociety, compoſed of known and honourable individuals, united for a purpoſe which, ſeemingly at leaſt, bears the ſtrongeſt ſtamp of beneficial tendency, in both a public and private point of view. His pamphlet, accordingly, though equally replete with ability and zeal, yet diſplays abundant marks of the difficulties with which he had to ſtruggle. He is anxious to contend that the age is not depraved enough to require the exertions of ſuch an inſtitution for the correction of vice; and yet, in various places, he is forced to allow that the public morals are exceedingly corrupt. Of his inconſiſtencies with regard to this ſubject his antagoniſt has collected pretty numerous ſpecimens, which we cannot tranſcribe, but which will be found Pp. 59, to the end of the Defence. What, however, we have moſt to cenſure in the Letter Writer is his conſtant determination to aſcribe to the ſociety ſiniſter motives, and clandeſtine views. This is not the conduct of a candid writer; nor will it, we ſhould think acquire him many partizans. Such motives and views are diſclaimed by the Society; and we cannot perceive that the ſuſpicions of their accuſer are ſupported by any known part of their conduct.

A few plain Reaſons, ſhewing why the Society for the Suppreſſion of Vice has directed its attention to thoſe Criminal Offences which are chiefly committed by the Lower Orders of the Community. 8vo. Pp. 32. Rivingtons; Hatchard; Aſperne.

ALTHOUGH this publication is without a date, we are inclined to ſuppoſe that it owes its exiſtence to the firſt of the two which conſtitute the ſubject of our preceding article. The tract, as the title page promiſes, is plain, but ſenſible and acute. The charges which it is intended to repel will be beſt underſtood from the author's own ſtatement.

"It is ſpecioufly objected to this Society that they have confined their proceedings againſt unlawful offences to the lower claſſes; and thence it has been aſſerted, aſſuming the correctneſs of this objection, *firſt*, that as they have not [attacked] ſo they dare not, and will not, attack the middle and higher orders of the community: *ſecondly*, that, therefore, they do not act up to the avowed purpoſe of their inſtitution: and *thirdly*, that this apparent partiality is unconſtitutional, and unjuſt towards the lower orders, thus ſeemingly ſacrificed to a capricious uſe of power and influence in their ſuperiors."

In order to ſhew that theſe objections are groundleſs, the author conſiders them in their application to the ſeveral offences to which the Society profeſs to direct their particular attention. Theſe offences are profanation of the Lord's day; falſe weights and meaſures; blaſphemous, licentious, and obſcene books and prints; illegal lotteries and inſurances; riotous and diſorderly houſes; the practices of procurers; profane ſwearing; cruelty to animals; and other enormities, contrary to the expreſs or implied injunctions of his Majeſty's proclamation againſt vice and immorality. Under each of theſe heads he defends the Society, and, in our opinion, fully vindicates their proceedings. We cannot afford minutely to follow him; but we recommend his production to our readers, as written in the ſpirit of candour and truth, and as diſcovering a moſt benevolent regard for the beſt intereſts of mankind. We ſhall here ſubjoin a pretty copious extract, which will ſhew his ſtyle of writing, and his powers as an advocate, to conſiderable advantage.

"It may be aſked, why ſelect thoſe practices of which the lower orders are chiefly guilty, and on whom the effects are moſt injurious? Why not ſcrutinize the manners—why not mark the vices—why not expoſe the crimes of poliſhed life and high rank? In the firſt place, the proof of ſuch vices or crimes, if exiſting in the degree ſuppoſed, is rarely, if ever, attainable, without having recourſe to a ſyſtem of information worſe than the offences ſought to be reſtrained and ſuppreſſed. To adverti[illegible] the Magiſtrate of attempts to make the Sabbath a day of traffic—to bring to puniſhment perſons who ſell by falſe weights and meaſures—to arreſt the diſtributors of obſcene prints—to inform againſt illegal inſurances—to ſuppreſs open and avowed brothels and gaming houſes—to ſtigmatize the baſe procurer—and to notice profane ſwearing and cruelty to animals; do not require any thing which can leſſen ſocial confidence—any betrayment of truſt nor any thing which debaſes the character; or corrupts the heart, of the party who ſeeks the due obſervance of the laws. But to inſpect the *private* life—to pry into the *private* conduct of individuals, whether poor or rich, would looſen the bands of ſocial intercourſe, and could only be done by betraying the confidence of duty, or of friendſhip.

"It

"It would be well, therefore, for thoſe who condemn the Society for the Suppreſſion of Vice, on the ground of their attacking criminal offences in the lower orders only, to recollect that it is on account of their ſcandalous *publicity*, as well as their moral and ſocial turpitude, that theſe offences are proſcribed and puniſhed by the law.

"That the Society (among various other inſtances of ſucceſsful exertion) has effected the ſuppreſſion of certain ſcandalous indecencies at the Opera-houſe, is ſome evidence that they '*dare*' attack vice in any rank or circumſtances, where it can be done by legal means."

"And that they have not interfered to check the miſchievous practices of poachers may likewiſe go to prove that they are not an aſſociation formed to ſcreen the follies, and protect the pleaſures of the rich againſt the ſuppoſed pleaſures of the poor; but that they ſeek only to give activity to ſuch laws as undeniably promiſe to improve the morals, and, conſequently, promote the happineſs of the great maſs of the people.

"The Society only profeſſes to watch the intereſts of religion and morals, as they are defined and protected by the laws of the land. It only takes notice of offences made penal by thoſe laws. It does not arrogate to itſelf the duties of magiſtracy, nor the wiſdom of legiſlators. It undertakes the humbler office of bringing the obſtinate culprit before the magiſtracy of the country, leaving the inveſtigation of the guilt, the infliction of the puniſhment to the laws alone.

"The whole of this objection to the ſociety ſeems grounded on the falſe, corrupt, and pernicious idea, that the comforts of the poor are invaded, and that their intereſts are injured, by the attempt to render them humane, honeſt, moral, and religious; whereas it muſt be obvious that, in exact proportion as that attempt is ſucceſsful, the comforts of the poor will be multiplied, and their intereſts both in this world and the next promoted."—(Pp. 14—16).

To this tract is ſubjoined a very uſeful appendix, containing a view of the plan of the Society for the Suppreſſion of Vice; a liſt of its officers, and of its general committee, which meets every Thurſday; together with a comprehenſive abſtract of the exiſting laws againſt the ſeveral offences which are objects of the Society's proſecution.

Obſervations upon [on] the Compoſition and Uſes of the Water, at the New Sulphur Baths, at Dinſdale, near Darlington, in the county of Durham. By John Peacock. Pp. 79. 8vo. 2s. 6d. Newcaſtle, 1805.

IN this age it is no more extraordinary that an obſcure village apothecary ſhould preſent himſelf as a ſtateſman, than that itinerant ſmugglers and common ſoldiers ſhould become princes. We are not therefore ſurpriſed that Mr. Peacock aſſumes the language of a legiſlator, but we could have wiſhed that he had paid ſome more regard to truth, and that his patriotiſm, as he will doubtleſs call it, had not induced him to prognoſticate ſo peremptorily the ſpeedy downfall of *his* country, by which we hope that he did not mean the Britiſh dominions. Paſſing over this writer's childiſh dedication to Mr. Lambton, of which he is perhaps himſelf now aſhamed, we learn that this new ſulphur ſpring was diſcovered in 1789, ſearching for coal, about the depth of 72 feet, between the village of Middleton-one-Row, and the pariſh-town of Dinſdale, on the banks of the Tees. In 1797, a bath was built at the ſpring for the convenience of bathing;

and

and since that period a warm bath has been added, with suitable dressing-rooms, &c. which promises to be a valuable acquisition to the healing art.

The author, after giving a flattering picture of the beauties of the surrounding country, (which we know from our own observation is not overcharged) observes, that the soil is in general a loamy clay, that in the banks of the river are seen ferruginous sand stones, but that, although the coal-miners have bored down 432 feet, "their operations are always enveloped in such an impenetrable mystery, as prevents the philosopher or naturalist from being benefited by their discoveries." We consider this an evil, but in a manner, and of a nature, very different from our author. Idle curiosity should always be checked, and so should extravagant speculation. It appears, from Mr. P.'s analysis, which cannot be absolutely depended on by philosophical chemists, that the water of this spring contains in a wine quart, carbonat of lime 2 grs.; sulphat of lime 25 grs.; of aeriform fluids in cubic inches, carbonic acid gas 2; azotic gas 1,50; sulphurated hydrogen gas which contains $2\frac{1}{2}$ grains of sulphur, 8,32. This, it will be perceived, is a much greater quantity of sulphur than is to be found in any other mineral spring hitherto discovered in Great Britain,* and cannot fail to be of great importance in medicine. Its use in cutaneous or herpetic affections must be attended with the happiest consequences, and we hope will tend no little to circumvent the fatal practice of deleterious washes or lotions with which modern quackery has inundated these islands. This little tract is terminated by some observations on the character, hereditary taint, and constitutional influence of cutaneous affections that are well worthy the attention of medical men, and confirm, what every observing practitioner must have previously remarked, the eminent danger of administering external remedies only to remove but not cure such diseases. The author merits our approbation for endeavouring to awaken attention to so powerful, and at present so necessary, a *natural* remedy.

The Architectural Antiquities of Great Britain. By John Britton. Part II. 4to. Pp. 16. Price 10s. 6d. Large Paper. 16s. Longman and Co. 1805.

IN a Notice to Correspondents Mr. Britton apologizes for the delay which has taken place in the publication of this second part of his very interesting work; but as he assigns a sufficient reason for it—not one of his readers, we are persuaded, can complain of it. This reason is the anxiety of the engraver to finish in a superior style one of the plates; and, indeed, on a close examination of that plate, we hesitate not to say, that it is finished in a very superior style, and must have been a work of immense labour.—The present part contains a history of the magnificent Chapel of King's College, Cambridge, with plans, sections, and views. The latter are very ably executed, and convey adequate ideas of the objects which they are intended to represent. The history consists of extracts from the will of Henry the Sixth, and copies of different deeds and contracts for finishing different parts of the building. These we conceive to be interesting to the anti-

* Another spring has recently been discovered at Harrogate, and is now fitting up under the direction of a respectable physician there, that is thought to approach somewhat in strength to that of the Dinsdale-spring. Its utility to that place must be great in proportion to the frequent deficiency of water for the baths.—Rev.

quarian,

quarian, not merely as documents relating to the building, but as giving an inſight into the manners and cuſtoms of thoſe times. It is evident that no pains, diligence, or expence, have been ſpared by Mr. B. for fulfilling his engagement with the public; and we doubt not that he will meet with encouragement and ſucceſs, correſpondent to his efforts and deſerts.

THE DRAMA.

The Delinquent; or, Seeing Company; a Comedy; in Five Acts. By Frederick Reynolds. Longman and Co.

THEY who have read one of Mr. Reynolds' dramas, may be ſaid to have read them all. In his *Delinquent*, he has certainly fallen off from his former productions. We know not how his rude etchings of character may be filled up by the talents of the actor; but, to the reader, they are a moſt ſorry collection of flimſy and diſjointed daubs. Some dozen or two of "poohs," "zounds," and "damnations," connected by daſhes, and regulated by the machinery of bye-direction, have conſtituted all the heroes of his annual offerings. To give any analyſis of the drama before us, would be as little creditable to the author as amuſing to our readers. We will give a few extracts of its prettineſſes, which, from the mouth of Mrs. H. Johnſtone, would probably have an effect that we dare not hope for in quotation.

"OLIVIA and Mrs. AUBREY.

"*Olivia.* Oh, my dear Madam! What do you think? I'm afraid you'll be ſo angry; for I've loſt ſomething; indeed I have—Something you've had poſſeſſion of ever ſince I firſt ſaw you.

"*Mrs. Aubrey.* Speak! what is it Olivia.

"*Olivia.* My heart—nothing leſs than my heart. I took it out with me; but ſomehow *I dropt it on the ſea-ſhore; and who ſhould pick it up but a ſweet, rude, delightful* ——. Do you know [that] when I aſked him for it again, he downright refuſed me; and ſo *I told him to give me another*—and he did very civilly, for he gave me his own; and they beat in ſuch uniſon, that I don't think either of us will [ſhall] be ſorry for the change as long as we live!!!"

We are apprehenſive that our male readers, who have not heard the muſical tongue of Mrs. H. Johnſtone, will turn up their noſes at this *love at firſt ſight*. We pity, but cannot help them. We obſerved one trick in the dialogue of this writer, which we doubt not was very convenient, from its frequent repetition; wherever he finds himſelf in a tickliſh ſentence, he does not round it with the poliſhed pedantry of Johnſon, nor the antitheſis of Burke: he does not round it at all, good reader; he very wiſely breaks off in the middle with a daſh, and begins another. We wiſh he were as prudent in his comedies as in his ſentences. A ſimile for the lovers of fine writing:—

> And yet I hope th' eventful hour will come,
> When a poor orphan,
> Long from its kindred branches torn,
> Shall, in defiance of the withering ſtorm,
> Still grow and flouriſh in its native ſoil,

As

As this may be called a kind of walking poetry, we have put it in blank verse march, that its beauties may not escape our readers. We have nothing more to say of, or *to*, this Delinquent, but to request him to haul his dramatic cock-boat on shore, and let not wind nor tide tempt again to sea, as we understand he very narrowly escaped a wreck in his last *voyage dramatique*.

The Weathercock; a Farce; in Two Acts. By John Hill Allingham. 1s. 6d. Longman and Co.

FUN is the soul of farce, and here is plenty of fun; that is, knocking down chairs and tables, tumbling over each other, and *playing the Devil!* The Weathercock hero, thanks to his wardrobe, may be a very pleasant fellow. There is nothing in this farce that we have not already seen a hundred times, and wished a hundred times never to see again.

The School for Friends; a Comedy; in Five Acts. By Miss Chambers. 2s. 6d.

THIS comedy, without any striking novelty of incident, or originality of character, possesses the power of entertainment from its dialogue, which is always spirited, and frequently brilliant. It would, however, require the first-rate acting to render it amusing to a mixed audience; and that it succeeded, the author is in a great degree indebted to the performers, of which she seems to be aware. We would by no means discountenance Miss Chambers from pursuing the line of writing she has rather successfully commenced; but to write a play that will succeed one year and die the next, is not difficult. To *keep* possession of the stage requires a bold and intrepid fancy; a most correct knowledge of life, and estimation of character; and a mind that, in the most eccentric flights, never loses sight of nature. We shall be glad to see our fair authoress again, and are well disposed towards her performances. She is said to be only five-and-twenty years of age, and is the daughter of a deceased naval officer. We consider her as an author from whom the public may expect much amusement.—There is one flippant remark, however, in her School for Friends, which calls for correction—"If a man be a good man, it matters not of what religion he is," is an assertion that ignorance alone could make, and still grosser ignorance alone could applaud. Such wretched appeals to the worst part of an audience are utterly unworthy a writer of this lady's general good sense and discernment. Let her carefully avoid them in future.

Sacred Dramas; and other Poems. By John Collet, Master of the Academy, Evesham. 5s. Longman and Co.

WE know not what Mr. John Collet may be as a writing-master at the Evesham Academy, but he is not yet *master* of *writing* in verse. His versification is very defective; his long soliloquies are tedious and unnatural; and his subjects extremely ill-chosen. Since the success of Miss Hannah More, the world has been deluged with works of this description. In the most important conferences we are interrupted by laboured and ridiculous similies. We select the following. The hero had been requested to disclose his views, before he had formed them in his own mind:—

"Thus oft the parent bird her young expos-*es*, [eleven syllables.]
Unfledged and *callow* to the chilling air,
And blasts the germ of life."

He

His impatient auditors take the hint, and reply,

"*Confide thy neſtling*, &c."

We would adviſe this author never to confide a "neſtling production" to the public: his muſe is, as yet, "unfledged,;" though we underſtand that (contrary to a hint in the preface), this is not her firſt flight, or, rather her firſt attempt to fly.

The Travellers; or, Muſic's Faſcination; an Operatic Drama. By A. Cherry, *Eſquire!!!* 8vo. Phillips. 1805.

THIS is one of the moſt bungling productions which we have ever known to ſucceed on the ſtage. The proſe is turgid in the extreme, and the poetry is ſtill worſe than the proſe. Had not the name of the author been affixed to it, we ſhould have ſuppoſed it to have been written by the Machiniſt, with a view to fit and to introduce, perhaps, ſome very excellent machinery.

POETRY.

The Battle of Trafalgar.—Stanzas. By the Rev. James Beresford, A.M. Fellow of Merton College, Oxford. *To which is added, Nelson's last Victory. A Song.* By a Friend. 4to. Pp. 12. Hatchard. 1805.

THESE Stanzas are traced by the hand of genius; and glow with true poetic fire. The rage of the battle is ably pourtrayed, though we doubt the accuracy of the following lines:

"'Tis done—the *fiery onset brays*—
The *hurricane* of death *runs* high."

The cannon may, indeed, in figurative language, be ſaid to *bray*; but not the *onset*; and the *hurricane* may *blow*, but cannot, we conceive, be ſaid to *run*; the two ſucceeding lines of this ſtanza, however, are excellent:

"And terror, like a tiger, preys
In the red van of victory."

The change of the metre, at the cloſe of the deſcription of the battle, when Nelſon is killed, is well-imagined, and has a good effect:

"Let the ſhout of conqueſt riſe!
A double Navy diſappears!—
No!—ſilent all:—the triumph dies,
And exultation melts in tears.

"What dims the lightning in Britannia's eye?
Why droops her dang'rous Lion on the ſhore?
Why ſudden pauſe her thouſand thunders?—Why?
Her pride, her life, her Nelſon—is no more!"

The Song is by much the beſt we have ſeen on the ſubject.

The Fight off Trafalgar. A descriptive Verse. By George Davies Harley, Comedian. 4to. Pp. 24. 2s. Longman and Co. 1806.

WE were very favourably disposed towards the author of this Poem, by the modesty visible in his title-page; which is the more commendable, as, in this age of *usurpation*, we are daily disgusted by the self-importance of actors who, forgetful of the profession by which they live, dub themselves *Esquires*. An actor, we have long ago had occasion to observe, is certainly respectable, so long as he conducts himself respectably in his station; but the assumption of a distinction or character which does not belong to him destroys his claim to respectability.

This poem consists of thirty stanzas of eight lines each, in the *ambling* verse of the New Bath Guide. Both the matter and manner of them do credit to the author's abilities; while he is entitled to no less praise for his principles than for his talents. We shall extract one of these stanzas as a specimen of the whole composition.

"And let not her leader, attir'd but in dread,
For Nelson's no more—deem his spirit is dead;
Be but Britain united—one heart and one hand,
We shall ravel all mischief by villainy plann'd:
Tear to pieces—if prophecy fly with our power—
The pent-up ambition of years, in an hour!
And prove to our country, our country so dear,
We can yet match a laurel, though wet with a tear,
For the fight off Trafalgar."

Verses on the Victory of Trafalgar; and the Death and Funeral of Admiral Lord Nelson. By the Rev. Wm. Tremenhere, A. B. late Chaplain to his Majesty's late Ship the Valiant. 4to, Pp. 12. Faulder.

THESE verses, flowing from the same generous spirit which has produced so many effusions of genius, on this, at once glorious and mournful, occasion, are very appropriately inscribed to that respectable nobleman, the Earl of Carlisle, who having genius and talents of his own, knows how to prize them in others, and who, it seems, has himself written some lines on the same subject, which we have not seen.

Nelson Triumphant: A Poem. By T. Myers. 4to. Pp. 20. 2s. 6d. Printed for the Author. Sold by Richardsons. 1806.

WHILE we do justice to the spirit which Mr. Myers has displayed, in the poem before us, we cannot but condemn the very gross plagiarisms of which he has been guilty. These begin even with his preface. Having dedicated his poem to Admirals Cornwallis, Collingwood, &c. he says, "To whom, with so much propriety, can any tribute of respect to the memory of the illustrious Nelson be inscribed, as to his companions in arms—the partners of his toils—and the sharers of his fame?" This is all very true; but it is mere repetition; for Mr. Fitzgerald had before concluded *his* dedication of "*Nelson's Tomb*" to Lord Collingwood, with these words; "To whom can a poem on the immortal Nelson be so properly inscribed, as to Lord Collingwood?—The friend of his bosom, and the partner of his glory."

glory."—From the proſe we proceed to the verſe.—Mr. Myers, p. 11 obſerves—

"In *torrid climes*, where *ſultry heats* prevail,
And death rides mournful on the tainted gale,
Where whirlwinds ſweep—dire hurricanes have *birth*,
And languid nature ſeems to pant for *breath*."

Mr. Fitzgerald had before ſaid in his "Addreſs to England on her Nelſon's Death," publiſhed in the poetical department of our Review for November laſt, and republiſhed at the end of his "Nelſon's Tomb."

"In torrid climes where nature pants for breath,
Or tainted gales bring peſtilence and death;
Where hurricanes are born, and whirlwinds ſweep
The raging billows of th' Atlantic deep."

Again—

Mr. MYERS . . . "Brave NELSON fought thoſe ſhips, but fought in vain."
Mr. FITZGERALD "Nelſon had fought, but long had fought in vain."
Mr. MYERS . . . "Till ſhatter'd Navies into atoms hurl'd."
Mr. FITZGERALD "With ſhattered Navies captur'd by their ſide."
Mr. MYERS . . . "Britannia triumphs—but her Nelſon's gone."
Mr. FITZGERALD "England's triumphant—but her Nelſon dies."
Mr. MYERS . . . "The VICTOR SHIP array'd in laurels green;
Yet o'er her ſide the pendent cypreſs waves."
Mr. FITZGERALD "Behold the VICTOR SHIP to port advance—
High on her maſt the laurel branch is ſeen,
But cypreſs mingles with the deathleſs green."
Mr. MYERS . . . "Though countleſs numbers crowd the ſun'ral way."
Mr. FITZGERALD "Though London pours her countleſs thouſands out."
Mr. MYERS . . . "Where that fam'd temple lifts its loſty dome."
Mr. FITZGERALD "To that fam'd church that lifts its tow'ring head."
Mr. MYERS . . . "Let ſculpture too its utmoſt ſkill combine,
* * * * * * * *
In Parian marble grave the faithful buſt."
Mr. FITZGERALD "In Parian marble let the Sculptor grave,
The deeds of Nelſon on the boundleſs wave."

We fear that we have tired our readers, *usque ad nauseam*, with this diſguſting catalogue of plagiariſms. This is not mere *chance-medley*, but downright *felony*; and were the poet to be tried by a jury of Bards, he would, no doubt, be ſentenced to tranſportation from the realm of Parnaſſus to the regions of dulneſs.

Poetic Sketches. By T. Gent. 12mo. PP. 120. 4s. 6d. Beart, Yarmouth; Rivingtons, Londoh. 1805.

WE fear that Mr. Gent will not be diſpoſed to bow to our deciſions, although they may chance to be in his favour, for we are unhappily deſtitute of that which he, in common with many others, ſeems to think the indiſpenſible qualification—the *sine qua non*—of a critic—videlicet, *a wig*. If a wig be, indeed, as he ſays, a "fateful arm," our critical brethren have a wonderful advantage over us, for we have no ſuch arms in our armoury. We do not, becauſe we *cannot*,

"In all the dignity of wig declare,"

Our

Our high beheſts; our critical verdicts. He need not, therefore, be under the ſmalleſt apprehenſion that we ſhall deprive him of a ſingle ſlice of his favourite "Beef," of a ſingle glaſs of his favourite "Beer," or of a ſing e ſprig of his favourite "Bays:"—Beef, beer, and bays will all remain in perfect ſecurity, at leaſt from any attacks that *we* ſhall make on them. In truth, we have been ſeldom diſpoſed to be in a better humour with a Bard, than we are with Mr. Gent, who is himſelf, if we may judge from the ſpecimens before us, one of the beſt-natured, and beſt-hearted of the whole fraternity. His muſe, indeed, ſometimes indulges in pleaſantry, but it is harmleſs pleaſantry, that neither pollutes the imagination, vitiates the mind, nor corrupts the heart: while in her ſerious moods, religion and morality are her conſtant aſſociates.—The following lines, written, apparently, in commemoration of the death of ſome beloved friend, breathe the true ſpirit of the Bard.

"Ill fated hour! oft as thy annual reign
Leads on th' autumnal tide, my pinion'd joys
Fade with the glories of the fading year;
'Remembrance wakes with all her buſy train,'
And bids affection heave the heart-drawn ſigh,
O'er the cold tomb, rich with the ſpoils of death,
And wet with many a tributary tear!——

"Eight times has each ſucceſſive ſeaſon ſway'd
The fruitful ſceptre of our milder clime,
Since my lov'd . . . . . died! but why, ah! why,
Should melancholy cloud my early years?
Religion ſpurns earth's viſionary ſcene,
Philoſophy revolts at Miſery's chain:
Juſt Heaven recall'd its own, the pilgrim call'd
From human woes, from ſorrow's rankling worm?
Shall frailty then prevail?

"Oh! be it mine
To curb the ſigh which burſts o'er Heaven's decree;
To tread the path of rectitude——that when
Life's dying ray ſhall glimmer in the frame,
That lateſt breath I may in peace reſign,
'Firm in the faith of ſeeing thee and God."

We could ſelect many ſuch ſpecimens of good poetry, combined with good principles; but our limits forbid it.—We can only add, that Mr. Gent has done himſelf much honour, in every point of view, by theſe Poetic Sketches; and that in our opinion, his humorous addreſs to his readers, at the end of his book, will not apply to any one of them.

The Victory of Trafalgar: A Naval Ode. In Commemoration of the Heroism of the British Navy. By Samuel Maxey, Eſq. 4to. Pp. 36. 2s. Johnſon.

IN a well-written "Advertiſement," Mr. Maxey has diſplayed ſo much humility, that he is certainly entitled to all poſſible indulgence from the critic. His is the *longeſt* poem which has been written on the ſubject; and, indeed, he has given in verſe, as complete a narrative of the battle of Trafalgar, and the ſubſequent operations of our fleet, as the Gazette gave in

proſe. In fact, he has verſified the Gazette. This muſt have been a taſk of no ſmall labour, and it is executed with tolerable ability.

Nelſon's Tomb: Inſcribed to the Army, Navy, and Volunteers of the United Kingdom. 12mo. Pp. 12. Hatchard. 1806.

MORE bards have aſſerted the privilege of celebrating the deeds of Nelſon, than cities erſt contended for the honour of giving birth to Homer. This ſmall tribute is not one of the leaſt ſucceſsful efforts to which the victory of Traſa'gar has given birth. Due ſtreſs is laid on the *piety* of the deceaſed hero, and the examples of him and of his noble ſucceſſor, in aſcribing the ſucceſs of our arms to *them*.

"The *only wiſe*,
Whoſe will controls the varying hour,"

are forcibly impreſſed on all the gallant defenders of their country.

DIVINITY.

A Sermon preached to a Country Congregation on the Occaſion of the late General Thankſgiving for the Victory over the Combined Fleets of France and Spain. By the Rev. Sir Adam Gordon, Bart. 8vo. Pp. 24. 1s. 6d. Rivingtons. Hatchard, 1806.

WHOEVER is converſant with the paſt productions of this able Divine, will naturally be led to expect, in every diſcourſe which he publiſhes, much to meliorate the heart, and to inform the mind. The Sermon before us abounds in matter of ſuch tendency and effect. In order to give his audience a due ſenſe of the obligations which they owe to their GOD, he lays before them a brief epitome of the benefits which we have received, and the diſaſters which we have eſcaped, through the divine mercy, vouchſafed to our arms. He alſo draws a true picture of our ſituation.

"Through the baſe arts and extenſive influence of the greateſt tyrant, and moſt cruel monſter in human form, that was ever ſuffered as a *ſcourge* for the ſins of wicked nations, we have to encounter with the united force of three powerful naval armaments, (thoſe of) France, Holland, and Spain; and it may be alſo proper to tell you, that through envy at the proſperity of our favoured iſland, and hatred to us, as hitherto defeating all his views of enſlaving the greateſt part of Europe, this uſurping Deſpot has aimed at preventing an alliance which, in the nature of human affairs, might aſſiſt in impeding his declared determination, entirely to deſtroy us as a nation."

This is plain truth, which the humbleſt capacity may comprehend; and the remainder of the diſcourſe is written with equal ſimplicity and ſtrength. It contains many juſt remarks on the wickedneſs of the nation, and the probability of divine puniſhment in caſe of a perſeverance in iniquity. The learned preacher has taken ſpecial care to limit his praiſe to its preciſe object, and to prevent it from degenerating into *adulation*.

Imperium

Imperium Pelagi. A Sermon, Preached at Cirencester. By the Rev John Bulman, on Thurſday, December 5, 1805, being the Day appointed for a General Thankſgiving. 4to. Pr. 18. Stevens, Cirenceſter; Robinſon, London. 1806.

"*THY right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath daſhed in pieces the enemy,*" is the very appropriate text ſelected by Mr. Bulman, for his Thankſgiving Sermon. By the omnipotence of the Deity acknowledged by all ages and nations, Heathen as well as Chriſtian, he combats and confutes the impious and abſurd doctrine of *chance*, to which certain philoſophiſtical worldlings are anxious to aſcribe human events. Taking a brief retroſpective view of our own hiſtory, he notices theſe happy occurrences which manifeſt the interpoſition of divine Providence in our behalf; and hence, he deduces the propriety and neceſſity of returning thanks to God for theſe, as well as for the more recent marks of his favour and goodneſs. Mr. B. alſo anticipates and anſwers an objection, founded on the protection which the arch infidel of France has profeſſed to afford to religion; and on the homage which he has paid to his inſulted Redeemer in his temples.

"From the ſacred writings we know that wicked tyrants and oppreſſors, are from time to time employed as inſtruments in the hands of an avenging God, while his judgments are abroad in the earth, to teach the guilty nations righteouſneſs. But the ſucceſs of their arms, and the deſtruction and havoc which they make in their ſanguinary progreſs, can never be eſteemed marks of divine favour. As well might we conceive the plague, and peſtilence, and famine ſuppoſing them perſonified and ſelf-created Emperors and Kings, to be the diſtinguiſhed favourites of Heaven. Such men are executioners of the Divine Judgments; but like certain other executioners are never held in honour *for their work's ſake*, but on the contrary, in univerſal abhorrence and deteſtation."

The ſtyle of this ſermon is eaſy, plain, and perſpicuous; the doctrine is ſound, and the ſentiments are uniformly good.

REVIEWERS REVIEWED.

Cormoul's Eversion and the Monthly Review.

ANY work, profeſſing to oppoſe doctrines eſtabliſhed by all the learning of the age in which they were produced, and having received the ſanction of time, ought to encounter all the ſeverity of criticiſm; but the juſtice of ſuch ſeverity ſhould be rendered obvious to the reader. The morality of criticiſm lays an obligation of the utmoſt adherence to truth and impartiality, and where a profeſſor happens to be deficient in ſcience, he ſhould make it out in candour. I have read ſeveral attacks on the above bold and enterpriſing publication; but that of the Monthly Review aſſumes ſomething of the form of a critique; whether on any thing like tolerable principles of the art, will beſt appear on diſcuſſion of various extracts.

Extract I. "Defaguliers, in the laſt century threw ſome balls from the top of St. Paul's Cathedral; he noticed the time of their falling and the height

from which they fell; and, on examining the results, the ſpaces did not appear to be at the ſquares of the times. But philoſophers were not alarmed. It is difficult to make the experiment with accuracy; no reliance can be placed on it, and it is from the oſcillation of pendulums that Galileo's laws are to be eſtabliſhed. Mr. Verity (a character in the work) however recurs to this old experiment, and makes [lets] a ball deſcend from a church ſteeple forty-two feet high, in two ſeconds and ſtraightways Mr. James Logarithm (another character in the work) is convinced, and gives up Galileo's laws as falſe and erroneous."

Gentlemen of the "Monthly," is it any thing like fact that the proof of Galileo's laws, either of falling bodies, or bodies in motion, was ever detached from the actual experiments ſuppoſed to be made on each, to the oſcillations of pendulums? Could it be done in the face of Sir Iſaac Newton's own experiments and tables, which accord with the ſquares of the times? Hear Sir Iſaac Newton himſelf. Princip. Book II. Sect. VII. Experiment 13th.

"From the top of St. Paul's Church in London, in June 1710, there were let fall together, two glaſs globes, one full of quickſilver, the other of air, and in their fall they deſcribed a height of 220 Engliſh feet. A wooden table was ſuſpended upon iron hinges on one ſide, and the other ſide of the ſame was ſupported by a wooden pin. The two globes lying on this table were let fall together, by pulling out the pin by means of an iron wire, reaching from thence quite down to the ground, ſo that the pin being removed, the table, which had then no ſupport but the iron hinges, fell downward, and turning round upon the hinges gave leave to the globes to drop off from it, at the ſame inſtant, with the ſame pull of the iron wire that took out the pin. A pendulum, oſcillating to ſeconds, was let go and begun to oſcillate."

Their diameters, weights, and times of falling are exhibited in tables of ſix ſeveral experiments: by the globes of mercury the falls are ſet down at 4″ on an average; three are preciſely 4″, one leſs, and two a little more. Sir Iſaac however obſerves that the times muſt be corrected, "for the globes of mercury, by Galileo's theory, in 4″ of time will deſcribe 257 Engliſh feet; and 220 feet is only 3′ 42″, ſo that the wooden table, when its pin was taken out, did not turn upon its hinges ſo quickly as it ought to have done, and the ſlowneſs of that revolution hindered the deſcent of the globes in the beginning. The globes lay upon the middle of the table, and were, indeed, rather nearer to the axis on which it turned than to the pin, and hence the times of falling were prolonged about 18‴, and therefore ought to be corrected by ſubducting that exceſs."

Experiment 14th. "In the year 1719, Deſaguliers, from a height of 272 feet, let fall a leaden globe of two lb. troy weight, which fell that ſpace, as is ſtated, 4¼″ of time." If this is the time to which the Monthly Reviewers allude, there was no cauſe for "alarm." There was no diſagreement of theſe experiments, and the ſquares of the times, allowances of reſiſtance, &c. being made. Mr. Cormoul ſeems to have given himſelf a deal of trouble, and to have taken great care in being correct, in the different falls he has made. And where is the alleged difficulty of the experiment? "Many men, many women, and many children" may make the above experiment, either by ſtop watch, pendulum, or temple counting. I aver on my own, and the joint experience of others, that no ſubſtance in nature, gold, mercury, or lead, will even exceed 130 feet fall in 4″. Theſe errors appear to me to be ſo many ſacrifices at the ſhrine of SYSTEM.

Extract

Extract II. "After this very ſatisfactory refutation, ſome arrows are ſhot, and ſome balls propelled, to ſhow that gravity does not act on bodies moved with very great velocity; and in order to prove that gravitation does not act at very great heights, a kite, with diſaſtrous augury, is made to ſoar."

The reſult of ſeveral experiments is, that ſwiftly impelled bodies do not obey gravity near the earth. To make a quotation from Mr. C.'s work, "if attraction cannot attach to projected bodies, flying, ſome a hundred, ſome at two or three hundred yards per ſecond at only three or four feet from the earth, is it poſſible that attraction (meaning the attraction of gravitation) can attach to the moon at 240,000 miles diſtance, flying at the rate of twelve hundred miles per ſecond, and where gravity, by hypotheſis, is not a ten thouſandth part ſo ſtrong as at the earth?" The effect of gravity on the winged creation is moſt ingeniouſly written; I will not diſtort it by abridgement, but refer any reader to the work, page 34 to 40.

Extract III. "Some arguments about leaping: we do not comprehend what is to be underſtood by a man leaping 2½ feet from a ſcale?" There were two ſcales; the one was loaded with half as much more weight as the man who leaped weighed; the heights of leaps, and the repulſive force by which they were performed, were under trial. The Monthly Reviewers could not underſtand the paſſage!!! It would have been more to their credit if they had confeſſed their want of comprehenſion on other points. They pretended to underſtand the moſt difficult, and confeſſed their ignorance of the moſt ſimple.

Extract IV. "Mr. Cormoul ſays, in direct contradiction to a geometer called Euclid, that the areas of circles are to each other as their diameters." It is true that the words of *(the ſquares of)* are, by ſome ſtrange miſtake, omitted in the work, but as the proceſſes that immediately follow, and the ſubſequent reaſoning, are in perfect conſiſtence with the proper geometric principle, the contradiction only exiſts in this appropriately liberal, and, no doubt, fairly intended quotation.

The anecdote of Cotes narrated by Mr. Cormoul, muſt have been received from tradition, and, conſequently, Mr. C. was at liberty to apply it as he thought fit; they have taken the liberty of doing the ſame, and here, I preſume, one man's opinion is no more than anothers.

We perceive in this review, the efforts of a man unacquainted with the ſubject he had undertaken to examine, and who, avoiding a cloſe encounter, perhaps in fear of a "croſs-buttock," to uſe their own elegant language, kept aloof for ſatirical ſparring, and taking an opportunity of his man being off his guard, put in a blow and ran, without ſtopping to ſee whether his opponent was knocked down or not. To ſchool! to ſchool! my monthly lads, you may not want *bottom* but you are deficient in SCIENCE.

MISCELLANEOUS.

MR. MEYLER'S LETTER ON THE REVIEW OF HIS POEMS.

TO THE EDITOR.

SIR, *Bath Feb.* 4 1806.

IT is not my intention to make any remonſtrance againſt your ſtrictures upon my volume of Poetical Amuſement. I am only ſolicitous that my veracity ſhould be unimpeached, and that I ſhould not be deemed guilty of purloining the work of another and publiſhing it as my own. For you ſtrongly inſinuate that the "Fair Equivoque," inſerted in my collection,

is not my compoſition, as its merits far tranſcend, and "it bears not the ſmalleſt likeneſs to the reſt of the family." A few words will ſet your doubts at reſt on that head. The circumſtance on which the lines alluded to are founded, was related to me, I believe, juſt as it had occured, by my good old friend the Rev. James Maggs, many years the moſt exemplary laborious curate of the Abbey Church in this city, and now rector of Ewell in Surry. Pleaſed with the point, I inſtantly turned it into verſe, and ſurprized Mr. Maggs by inſerting it within a few hours in my own paper, the Bath Herald, where it now appears with my ſignature, dated Feb. 19, 1803. When I ſaw a piece of mine that I had never heard much extolled by my friends, and on which I had never placed any value, inſerted among the precious originals of the Anti-Jacobin Review, (Jan. 1805,) I was pleaſed, and thought myſelf highly complimented that "ſo careleſs and ſlovenly a bard" ſhould be admitted into ſuch good company. This was one among the many *ſtimuli* that I had for collecting my ſcattered poems into a volume.

That this trivial tale ſhould be thought ſo ſuperior to my other poems as to bear "no family likeneſs," is to me ſurpriſing. My friends here have thought my "Rider and Sand-boy," the prologue of "Old Crop," the ſimple tale of "Billy Burrows," and the elegy of "The Horſe to his Rider," among the beſt favoured of my children; certainly their claim to legitimacy is as unequivocal as that of their younger ſiſter, the "Fair Equivoque."

The writer of the Critique when he ſpeaks of the ſudden change of metre, appears to have overlooked the very intent and principle upon which the tributary poem to the memory of Graves and Anſtey was written. I attempt to record the merits of my much valued friends by imitating their preciſe ſtyle, manner, and meaſure of verſe. Could a tranſition of metre be then avoided?

I muſt ſtop my pen, which I ſee would infringe on your time, and only requeſt you to believe that the epigram in queſtion is *really mine*. It is a matter of no conſequence but as my *truth* is concerned.

I am, Sir, your obedient, Servant

W. MEYLER.

SUMMARY OF POLITICS.

THE clouds of doubt which have lately hung about the political horizon of the Continent, are every day more and more diſſipated, and, in a ſhort time, the whole of the preſent plan of *ſyſtematized* rapine, of *diplomatic* plunder, of *regal* revolution, will no doubt be fully developed, and laid open to the naked ſight of the world, to the utter aſtoniſhment of thoſe who have paid but a ſuperficial attention to the paſſing events of the laſt twelve years, and to the ſecret ſatisfaction of others who have long enjoyed the conſolatory proſpect by anticipation.—For our part, we have only to remind our readers of the melancholy truth of our predictions, reſpecting the views and deſigns of the arch-diſturber of the peace and tranquillity of Europe. Amidſt, however, the ſtrange occurrences which are ſucceeding each other in rapid ſucceſſion, it is ſtill more ſtrange to hear the *ſage* concluſions of ſome over-wiſe politicians, who ſeriouſly contend, that, in all theſe convulſions, there is one conſolation, that the reign of the

the Jacobins is over, and that Jacobiniſm is, in fact, extinct. And on what do they found this extraordinary aſſertion? Why, forſooth, on the aſſumption of the imperial power and dignity by Buonaparté, and the extenſion of kingly government, through his means. But ſurely, if to reign with authority abſolute and uncontrouled, to ſubſtitute the will of the ruler for the law of the land, to exerciſe the moſt boundleſs tyranny over the people—if, in ſhort, to have the ſupreme governor of a ſtate a deſpot, and his ſubjects ſlaves, be to extinguiſh Jacobiniſm, Robeſpierre was as much an Anti-Jacobin as Buonaparté;—for *he* was *nearly* as great a tyrant, and *his* people were *nearly* as abject ſlaves.—On the other hand, if Jacobiniſm conſiſt, as we contend it does, in the open diſplay of contempt for all legitimate authority, in a ſyſtematic attack on the rights of independent ſtates, in a ſtudied ſubverſion of all ancient orders, and exiſting inſtitutions, in the encouragement of reſiſtance and rebellion againſt lawful governments, and in appeals to the governed againſt the governors, we appeal to every man's knowledge and experience, whether Buonaparté, though inveſted with the imperial diadem, be not, at this moment, as great a Jacobin as Robeſpierre was, when decorated with the civic crown, and in the zenith of his power? Let Switzerland, Sardinia, Lombardy, Genoa, Lucca, Parma, Tuſcany, Venice, Naples, Germany, and Holland, anſwer this queſtion. What plan did Briſſot or did Robeſpierre deviſe which Buonaparté has not executed? Was it not the plan of the *Jacobins* to ſurround France with tributary ſtates, dependant on themſelves, and unable to reſiſt their power, though fit tools of their ambition? And has not Buonaparté accompliſhed what they deſigned? What does it ſignify whether the puppets whom he places at the heads of ſuch ſtates be called Kings, or Conſuls, or Preſidents, or Penſionaries? It is not the *name* aſſigned to the ruler that alters the *nature* of the tranſaction; the *principle* on which he proceeds, and the *object* which he has in view, are preciſely the ſame with thoſe of the revolutionary leaders of modern France, whoſe *Jacobiniſm* no man ever affected to doubt.—We might preſs this argument ſtill farther in its application to our domeſtic concerns, and might aſk thoſe who, till very lately, proclaimed Mr. Fox to be a Jacobin, how he has ceaſed to be one, when he has within this week publicly declared that not the ſmalleſt change has taken place in his principles or opinions? But this is foreign from our preſent purpoſe.—Whatever may be its cauſe, or whatever its name, no one will deny, that the progreſs which Buonaparté is daily making to *univerſal dominion* is alarming in the extreme.—Every thing conſpires to promote the ſucceſs of his project.—And, now, as through the whole courſe of his military and political career, he has derived much greater advantage from the corruption and puſillanimity of his enemies, than from the wiſdom of his own plans, or the vigour with which they were executed.

All the information which we have received from the Continent, tends more ſtrongly to confirm the opinion we before expreſſed, that the Emperor of Auſtria was not placed in ſuch a ſituation, by the battle of Auſterlitz, as to juſtify even the ſmalleſt conceſſion on his part, much leſs ſuch a ſurrender of his dignity and ſecurity, as he made by the treaty of Preſburgh.—Buonaparté could not have purſued him, with a diſaffected capital in his rear, and with an army of 92,000 men, flushed with ſucceſs, and headed by a brave and ſkilful commander, in whom his troops repoſed implicit confidence, rapidly advancing towards that capital. All chances were in his favour; nothing could be loſt by perſeverance; but every thing

thing might be gained. In ſhort, there is ſomething ſo ſtrange, ſo infatuated, ſo unaccountable in this conduct of the Auſtrian Emperor, that, when we combine it with the previous promiſe of Buonaparté to make peace at Vienna at a ſtated time, we cannot poſſibly refer it to any other cauſe than the treacherous advice of ſome venal and corrupt member of that Aulic Council, whoſe criminal interpoſition marred all the operations of the Archduke Charles, towards the concluſion of the preceding war; and to which we ſtrongly incline to impute the mad plan of the laſt campaign, and the appointment of that gallant Prince to a *diſtant* command, where his ſervices were leſs important, and where his opinion could not be taken; an arrangement ſo well calculated to give victory to the enemy, that almoſt any other would have enſured their defeat, and that, had it been expreſsly made for the purpoſe, it could not have anſwered better. And here we cannot forbear to obſerve, that, by the publication of the different treaties entered into by this country with Ruſſia and Auſtria, it is rendered manifeſt to the plaineſt underſtanding, that never was a wiſer or more efficient ſcheme formed for curbing the ambition of the Corſican Uſurper, and for eſtabliſhing the liberties and rights of Europe, on a ſolid and permanent baſis; and that nothing but the moſt unneceſſary, and the moſt unwarrantable departure from the plan of operations ſettled between the two Emperors, could have occaſioned its failure;—what a dreadful reſponſibility has the Auſtrian Emperor thus attached to himſelf!—By his folly he injured the cauſe which he ſtood pledged to ſupport, and by his puſillanimity he completed its ruin.—The preſent age will *appreciate*, poſterity will *reward*, his conduct. But his conduct is not only culpable in the deſertion of his allies, and in the ſurrender of ſo important a part of his territory; it is doubly ſo, in the compenſation which he has ſtipulated for himſelf, from the dominions of another power. Turkey is to be plundered, forſooth, by way of amends to Auſtria for ſuffering herſelf to be plundered by France; and Francis joins in robbing another of his rights, becauſe he wants the ſpirit to defend his own!—We leave the world to judge what muſt be the nature and temper of that ſpirit which is bold and active in ſupport of an *unjuſt* cauſe, but tame and quieſcent in defence of a *juſt* one. In ſhort, in theſe treaties of ſpoliation, fraud, violence, every thing that is baſe and diſhoneſt, mean and daſtardly, every thing but juſtice, equity, reſpect for the law of nations, or for the honour of the contracting parties, is viſible.

Auſtria, we ſuppoſe, is to be compenſated for her *voluntary* loſſes, her ſurrender of Venice and its territory, and of all the entrances into her hereditary ſtates from Italy, ſo completely as to open an eaſy road to the capital for an invader of her dominions;—ſhe is to be compenſated for this monſtrous abridgment of her ancient domain, by the violent ſeizure of ſome parts of Boſnia and Dalmatia, which lie adjacent to Hungary.

Buonaparté, however, has had an eye even to theſe new-projected additions of territory, for he has taken care to ſecure to himſelf the poſſeſſion of Venetian Dalmatia, by which he will have as eaſy an entrance into this part of European Turkey, as he already has to Vienna by the acquiſition of Iſtria and Carniola.—Thus will the Emperor Francis be hemmed in by this inveterate enemy of his houſe on every ſide; and having ſurrendered himſelf into his hands, he muſt now ſubmit to be the abject inſtrument of his power;—unleſs, indeed, his gallant brother can ſpeedily revive in him ſome ſparks of that noble ſpirit which erſt ſhone forth with ſo much ſpirit in the magnanimous boſom of his illuſtrious mother.

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But this is a conſummation much more to be wiſhed for than to be expected.—Another difficulty too yet remains to be ſubdued, for it is more than poſſible that in his invaſion of Turkey he will meet with a much more determined reſiſtance than he himſelf oppoſed to the invader of his own dominions; and it remains to be ſeen whether he will fight better *with* France than *againſt* her.

Turning our eyes on the North of Europe, another diſguſting ſcene of fraud preſents itſelf. Pruſſia, who had it in her power to regulate the balance, to fix the fate, of Europe, has, by a ſtrict perſeverance in the moſt crooked and diſhoneſt policy, that even a Cabinet of Jeſuits, with Ignatius himſelf at its head, could have deviſed or executed, has ſtooped to be the pander of that arch uſurper's ambition, whoſe arms ſhe did not dare to encountar. Stimulated as her monarch was, by the voice of his people, emphatically pronounced; by the known ſentiments of his troops; by the ties of intereſt; and by the call of honour; to join the allies, and to drive the baſe tyrant of Europe from the field; and with full ability to carry into effect the moſt vigorous plan of co-operation; he tamely deſcended from the proud eminence on which the circumſtances of the times had placed him; and with a meanneſs, neither compatible with his age nor characteriſtic of his family, conſented to become an accomplice in thoſe nefarious ſchemes which he had every motive to oppoſe. He, like the Auſtrian Emperor, connived at the ſeizue of a portion of his own territory, only ſtipulating for a compenſation at the expence of another power. *Hanover* has, in conſequence, been ſurrendered to him, under the paltry pretext of enſuring peace to the north of Germany. He is to enjoy it in full ſovereignty *during the war*, but is to reſtore it—Credat Judæus—at the peace. Credulity perſonified could not give credit to ſuch a tale The fact we believe to be this, that Pruſſia is to keep Hanover, not merely as a compenſation for her loſſes in Weſtphalia and Anſpach; but as the price alſo of her connivance at the propoſed ſeizure of the Turkiſh Provinces, deſtined as a remuneration for Auſtria. Our readers too, will recollect, that this convention has been concluded between two powers, neither of whom had any right over the territory in queſtion, and without the ſmalleſt communication with its lawful ſovereign, who was the friend and ally of one of them, and who had actually an army of his own in the country. To ſay that this tranſaction is without a parallel in hiſtory, would be to deſcribe it very inadequately; it is a vile combination of inſult and injury; it is the perfection of baſeneſs, rapine, and fraud. In this inſtance, too, Pruſſia has literally acted as the *ally* of France, for, by the occupation of Hanover, ſhe has exempted the Corſican Uſurper from the neceſſity of maintaining an army in that quarter, in order to ſecure himſelf againſt the attacks of England, Ruſſia, and Sweden. This, therefore, is a maſter ſtroke of policy on the one hand, while it is a chef-d'œuvre of perfidy on the other. It is truly curious to examine the *nature* of this anxiety for the peace of Northern Germany; it exiſted, we remember, before the laſt campaign; but it did not operate with ſufficient force to make his Pruſſian Majeſty prevent the violation of that peace by the French, in the ſeizure of Hanover, and in the paſſage of their troops through a part of the Pruſſian territory. As nothing but *honour* could be acquired *then* by the diſplay of a ſpirit conformable to this profeſſed anxiety, that ſpirit was *prudently* ſuffered to ſlumber; but *now* that dominion is to be obtained by its exertion, it is called forth into new life, and ſhines in all its native *purity*. Good Heavens! And is this monarch weak enough to believe that the inordinate luſt of power, to the gratification of which he miniſters will not,

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ſooner or later, be directed againſt himſelf! If he be, fatal experience will convince him of his error, when too late for reparation, and he will ſink in the very gulph which he has aſſiſted in preparing with his own hands. By joining in a confederacy with the neighbouring powers againſt their common enemy, he may ſtill reſtore his tarniſhed fame, and reſcue himſelf, and Europe, from deſtruction. But this alſo, is an effort of wiſdom and of vigour, much more to be deſired than expected.

The only ray of conſolation that gleams through the dark clouds which thus obſcure the political hemiſphere, proceeds from *Ruſſia* and *Sweden*, whoſe magnanimous monarchs, amidſt ſurrounding degeneracy, preſerve and diſplay a truly royal ſpirit, worthy of their anceſtors, and of themſelves. Theſe are the true heroes of the Continent; and much it were to be wiſhed, for the peace and welfare of Europe, that their thrones were fixed at *Vienna* and *Berlin*.

The Emperor Alexander, true to the principles which he has proclaimed to the world, and fully prepared to carry them into effect, is making extraordinary levies of troops throughout his wide-extended empire, and intends, if neceſſary, to increaſe his army to *a million of men!* Happy ſhould we be to ſee ſuch an army placed in ſuch hands; for, certain we are, it would be employed only for the beſt and nobleſt purpoſes. It is to this prince only, and his worthy ally of Sweden, that we now look, with any degree of confidence, for checking the progreſs of thoſe ſyſtems of rapine and plunder, which are daily extending their baleful influence, and which have thrown back civilized Europe, at leaſt five centuries He, and he alone, can *compel* Pruſſia to be honeſt, by making her reſtore Hanover to its lawful Sovereign;—he, and he alone, can reſiſt the encroachments of Auſtria on the territories of the Porte;—and he, and he alone, can wreſt Italy from France, and drive her back within her ancient limits. If cordially ſeconded by Great Britain, Ruſſia might ſtill be the preſerver of Europe; what then would ſhe not have been, what would ſhe not have done, had Auſtria not baſely deſerted her, and had ſhe, *as she had good reason to expect*, been joined by Pruſſia?

As to Turkey, it has long been evident that ſhe exiſts only by the jealouſy of her neighbours. Within herſelf ſhe contains the ſeeds of diſſolution; barbarous, amidſt ſurrounding civilization, the very nature of her religion prevents her from acquiring ſtrength with her years, and her fall has only been delayed by the jarring intereſts of the circumjacent powers. Whenever ſhe does fall, a new revolution will take place in the polity of Europe, not leſs important than that which the French revolution (the courſe of which is not more than *half run*) has produced.

In our domeſtic politics, the New Adminiſtration, at length completed, engroſſes the public attention. Though we ſhall wait for their *meaſures* before we form any deciſive opinion reſpecting them, there are ſtill ſome points which call for immediate notice. It cannot be forgotten, that when Mr. Pitt firſt came into office, impediments aroſe to the admiſſion of Mr. Fox into the Cabinet, which all Mr. Pitt's efforts proved inſufficient to remove. The objection, however, was limited to Mr. Fox perſonally, and did not extend to any one of his political friends and aſſociates. Yet was this called, by the ſupporters of that gentleman, an odious *ſyſtem of exclusion*, and a violent outcry was raiſed againſt it, and a call as violent reſounded from every quarter, for a *broad-bottomed* adminiſtration; in other words, for an adminiſtration comprehending men of talents, weight, and influence (*integrity* was never, for very obvious reaſons, included by theſe declaimers in their

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liſt of miniſterial qualifications), of *every* party. It was upon this principle, then, the preſent adminiſtration was *profeſſedly* formed. But, alas! how greatly has the *practice* varied from the *profeſſions!* For *not one* of Mr. Pitt's friends has been included in the new arrangement. From the Cabinet and from the Government has *every one* of them been excluded! This marked *ſyſtem of exclusion*, adopted by the very men who for months made it a ſubject for cenſure and invective, muſt have proceeded from that determined ſpirit of party, which it was the avowed object of the new miniſtry, and their partizans to extinguiſh. It could have no other origin; for it will never be contended that Mr. Pitt's party did not contain men of talents, weight, and influence. With the exception, perhaps, of Lord Grenville, Earl Spencer, Mr. Fox, Mr. Windham, and Mr. Sheridan, many of Mr. Pitt's friends are ſuperior in thoſe requiſites for office, to any members of the preſent adminiſtration. Which of the other members, let us aſk, are to be compared with the Marquis of Welleſley, Lord Harrowby, Lord Camden, Lord Hawkesbury, Lord Caſtlereagh, and Mr. Canning, for ability, knowledge, and experience?—Who again can boaſt of ſuch fitneſs for miniſterial ſituations, which require a peculiar degree of official knowledge and experience, as Mr. Long and Mr. Roſe? Let us, then, hear no more of a miniſtry formed of *all* parties. Let it paſs only for what *it is*, and not pretend to be what *it is not*. Indeed, the ſyſtem of excluſion, as relating to Mr. Pitt's friends, has been carried to an extreme that has no precedent in the hiſtory of party. Every office has been ranſacked, and we have heard of ſome removals, both in the nature of them, and in their manner, moſt diſgraceful to every perſon concerned in the tranſaction. This, however, and much more that we have to comment upon, muſt be reſerved for a future opportunity.

On the component parts of the New Miniſtry we have little to notice at preſent. It unqueſtionably contains men of firſt-rate talents, of great weight, and influence in the country. It were downright blindneſs, however, not to perceive that Mr. Fox is, in fact, Prime Miniſter; and that Lord Grenville is only nominally ſo. How Lord Grenville could conſent to ſuch an arrangement of the Cabinet, we cannot conceive; for, if we be not egregiouſly miſtaken, he will find himſelf, on every diviſion, in a ſmall minority. We fear, that, on moſt queſtions, *two* only could divide with him; and on the grand queſtion, which may involve the fate of the country, *Peace with France*, ſhould a differenee of opinion obtain in the Cabinet, he will have, at moſt, but *three* ſupporters. His Lordſhip will then ſee and lament his own injudicious conduct, in allowing the excluſion of all Mr. Pitt's friends from the Cabinet; we ſay *allowing* for we are fully perſuaded that the meaſure did not originate with his Lordſhip, but elſewhere. He may be aſſured, too, that a very conſiderable proportion of his Majeſty's ſubjects regard this excluſion with ſentiments bordering on indignation. On the admiſſion of the *Lord Chief Juſtice of the King's Bench* into the Cabinet, much has already been ſaid, and much more no doubt will be ſaid. It is not without a precedent, for Lord *Mansfield*, and we believe, Lord Hardwicke, were admitted under ſimilar circumſtances. Yet theſe precedents are inſufficient to juſtify the meaſure which can never be viewed but with extreme jealouſy by the people of England; who know that all ſtate proſecutions originate with the Cabinet Council; and very naturally ſuppoſe that when the Cabinet are called upon to decide upon the propriety and expediency of ſuch a proſecution, the opinion of the firſt Judge in the Realm will be received with ſomething more than *deference*; it will indeed be, in a great meaſure

meaſure, deciſive. A Judge, then, ſo ſituated, when afterwards ſitting on the trial of the culprit, will not, cannot, have his mind ſo free from bias, ſo exempt from prejudice, as it ought to be, and as it would be in every other caſe, on which he had not been previouſly conſulted. Indeed in whatever point of view, we look at this appointment, it appears to involve ſuch a confuſion of the executive and judicial characters, as is utterly foreign from the ſpirit of our laws, and from the nature and harmony of our Conſtitution. It remains for Lord *Sidmouth* to explain his reaſons for inſiſting on the admiſſion of Lord ELLENBOROUGH in the Cabinet, to the excluſion of another of his friends, Lord BUCKINGHAMSHIRE, whom the coalition had ſelected, and who would, in all reſpects, have been utterly unobjectionable!

Other objections might be urged againſt the ſelection of offices for the different members of the new adminiſtration. Lord GRENVILLE, who has a more juſt and comprehenſive knowledge of foreign affairs, of the temper and diſpoſition of the European Powers, of the nature of their reſpective relations, connections, and intereſts, than, perhaps, any other man in his Majeſty's dominions, is placed at the head of the Treaſury; while Earl SPENCER, a nobleman who has a knowledge of maritime affairs equally extenſive, and who gave univerſal ſatisfaction at the head of the Admiralty, by the ſtrict integrity, the indefatigable zeal, and the honourable impartiality which he diſplayed in that important ſituation, has the ſuperintendence of the home department aſſigned to him. It is but fair to ſtate, however, that his Lordſhip (unleſs we are very much deceived) refuſed to take charge of the Admiralty, altered as that department has been, by the hopeful reforms of Earl *St Vincent!!!* We do not mean to ſay that theſe noblemen are not fully competent to the ſituations which they hold; they certainly are ſo, and we have not a doubt that they will diſcharge the duties attached to them, with ability and effect. Mr. *Windham's* appointment is perfectly appropriate; his mind has been directed of late years, in a particular manner, to military affairs, and therefore he is fully qualified for the high ſituation which he holds. Not ſo, Mr. Grey, who never, as we heard, thought of naval matters, except perhaps in a convivial converſation with his brother who is a Poſt Captain in the navy. But the fact is that Earl *St. Vincent* is the efficient firſt Lord of the Admiralty; and it is he who will govern the Navy of Great Britain; with what effect, the country may probably judge, from the firſt meaſure of his reign;—the recall of Admiral Cornwallis from the Channel fleet, in the command of which he has acquired immortal honour. We requeſt the public firſt to enquire how long this gallant veteran has been *on land* ſince *he* was appointed to that command; and then to obſerve how long Lord *St. Vincent* will be *at ſea* during *his* enjoyment of it!

Of Mr. Fox we ſhall ſay nothing at preſent. We are unwilling to judge him from the paſt, we would rather form our opinion of him, as a miniſter, from the future. We underſtand, however, that his language is *warlike*; and that he avows his opinion of the impracticability of making peace with France in the preſent ſtate of Europe in general, and in the actual relative ſtate of the two powers, in particular. Let him and Mr. Grey reſume their old Anti-Gallican principles, and they may render eſſential ſervice to their country. That we may not miſrepreſent thoſe principles, we ſhall ſhew what they were by brief extracts from their ſpeeches, on the 13th of February, 1787.

Mr. Fox then declared—"That he never could be brought to believe,

"that

" that France was ſincere, when ſhe profeſſed to be the friend of Great " Britain; that notwithſtanding the levity of French manners, notwith- " ſtanding the conſtitutional mutability of that people, yet, to the aſtoniſh- " ment of the world, during all their changes of adminiſtration, they had, " for more than a century, kept to one regular and conſtant idea, that of " *overweening pride* and *national aggrandiſement: anxious to graſp at a more* " *than due influence over the other powers of Europe, France had endeavoured by dif-* " *ferent means to attain her object.* The true ſituation of England is that of a " great maritime power, looked up to by the other powers of Europe, as " that to which the diſtreſſed ſhould fly for aſſiſtance, whenever France un- " juſtly attacked them with a view to the attainment of her favourite object."

It is upon this principle, that Mr. Windham acted at that period, and that he conſtantly acted, during the laſt war, in conjunction with Mr. Pitt. And will any man contend for a moment, that theſe juſt obſervations are not ſtrictly applicable to modern France?—Mr. Grey, in the ſame debate, and in his maiden ſpeech, maintained the ſame principles, and avowed the ſame opinions. He reprobated " the boundleſs ambition of France, our " natural rival, if not our natural foe, and the repeated inſtances of perfidy " ſhe had evinced in the courſe of her tranſactions with Great Britain. " He doubted much of her aſſurances of her cordial amity, and her fair pro- " feſſions of reciprocity and regard. What has lulled our conſtitutional " jealouſy to ſleep? And does it evince either policy or prudence in Great " Britain to *abandon her old prejudices, and aſſume a new feeling towards France?* " I am convinced, that *while France was holding out the moſt liberal profeſſions* " *of amity and ſincere regard towards this country, ſhe was intent on the purſuit of* " *her grand object—the annihilation of the greatneſs of Britain in the ſcale of Eu-* " *rope, the reduction of her power, and the ruin of her navigation and marine*; it " has been her uniform aim to diminiſh Britiſh greatneſs, and to render us " as much politically inſulated, as we are inſulated in regard to our local " ſituation."

A more accurate picture of the conduct and views of modern France could not poſſibly be drawn; let theſe ſtateſmen, then, reſume theſe principles, and we ſhall have nothing to fear for the honour and ſafety of the country. Indeed, there is the ſtrongeſt grounds for believing that they will henceforth act upon ſuch principles, as, in a recent debate in the Houſe of Commons, they proclaimed the criterion of Britiſh Miniſter's merit be to his reduction of the greatneſs and power of France.* Such reduction, therefore, muſt, of neceſſity, be their grand object, and the leading feature of their government.

As to the new Chancellor of the Exchequer we have no criterion by which to decide on his qualifications for his new office, which he certainly enters upon, after ſuch a predeceſſor, with uncommon diſadvange. He is a young nobleman of good abilities and of a conciliating diſpoſition; and, in

* It was, in the debate alluded to, maintained, that *ſucceſs* was the grand criterion of *merit*, a propoſition ſo monſtrous that we ſhould wonder how any rational being could entertain it for a moment, if we did not know that the rage of party ſpirit is often allowed to ſilence and ſubdue the plaineſt dictates of reaſon. If there be truth in ſuch a propoſition, certainly *Napoleone Buonaparté* is the moſt meritorious being on the face of the earth! We ſhall not, however, judge the new miniſtry by any ſuch criterion; let them diſplay wiſdom and vigour in their meaſures, and however the miſconduct of allies or the fury of the elements may mar their execution, they ſhall receive from us the moſt cordial and honeſt praiſe.

his

his ſpeeches in the Houſe Commons, he has neither evinced malignity of temper, virulence of invective, or violence of party ſpirit; and he has conſequently made many friends, and no enemies. He is ſure, therefore, as indeed is the whole miniſtry, to experience a fair trial and to meet with no vexatious oppoſition to their public meaſures.

On the other members of the adminiſtration we have few obſervations to offer. Mr. Erſkine, ſince he has been Chancellor, a ſituation, we believe, which he never expected to obtain, has acquitted himſelf to the perfect ſatisfaction of the Bar, and, to his honour be it ſaid, has not imitated the conduct of too many of his political aſſociates, for he has not diſmiſſed a ſingle perſon from thoſe offices over which he has a perfect controul. Lord Auckland is eminently qualified for the ſituation which he holds at the Board of Trade, and Lord Moira, equally ſo, for his office at the Ordinance; but we are extremely ſurprized that a man of his known liberality and nobleneſs of mind ſhould have ſanctioned ſome of the diſmiſſals, and conſequent appointments, which have taken place at that board.

We look forwards with anxiety for the *meaſures* which the new miniſtry mean to propoſe. An opportunity offers for repairing the calamities of Europe by the formation of an offenſive and defenſive alliance with Ruſſia and Sweden. Let them, in conjunction with theſe powers, keep an eye on the dominions of the Porte, nor for a moment loſe ſight of Egypt. The Brazils too ſhould become an object of their ſerious attention, for very ſoon will they be wreſted from Portugal, and, if not ſecured by us, they will be ſeized by France. In our hands this valuable colony might ſerve as a means of ſecuring the independence of Portugal, on the concluſion of a peace. It is, we are convinced, the preſent intention of France, to revolutionize both Portugal and Spain, and to render them, like Italy and Naples, tributary appendages to the *great nation*. The accompliſhment of theſe gigantic plans can only be prevented by the immediate adoption of a moſt enlarged and vigorous ſyſtem of policy, which, while it ſerves to fruſtrate the plans of our enemy, may open new reſources and new channels of wealth to ourſelves.

The funeral of Mr. Pitt, which was performed with public honours on the twenty-ſecond of the month, was moſt reſpectably attended, by a numerous train of nobility and gentry. Three members of the Royal Family were preſent: the DUKES OF YORK, CUMBERLAND AND CAMBRIDGE. The pall was borne by the PRIMALE OF ENGLAND and three DUKES; and the moſt dignified characters in the kingdom evinced a laudable anxiety to pay a laſt tribute of reſpect to the memory of a man, with whom his *country* was the firſt object of his attention while living, as it was the laſt object of his thoughts, at the awful moment of diſſolution. Peace be to his honoured manes! He will live in the memory of every true patriot and honeſt man; and the tears of a grateful country will embalm his ſhrine!

ERRATA, IN OUR LAST NUMBER.

Page 46, line 1, for "affrontery," read effrontery.
Page 63, line 9,
Page 64, line 7,
Page 68, line 31,
——— line 40,
Page 69, line 15, } for "Sir *Richard* Jebb," read Sir *Henry* Jebb.
Page 87, line 11, for "reader" read readers.
Page 107, line 31, for "new rais'd," read new raiſ'd.
——— line 33, for "whom," read when; and for "letter," read altar.
——— line 51, for "affective," read afflictive.
Page 108, line 12, for "ſes," read its.
——— line 40, for "Deaths," read Death.
——— line 43, for "tences," read ſenſes.
Page 110, line 5, for "alterations," read alteration.
Page 111, line 38, for "Franciſe," read Franciſcæ.